Positively, THE LAST CALL

THIS number of the *Missionary Herald* is a sample of the feast which the American Board and Woman's Boards are to serve the Congregational Constituency regularly every month. Open it, look it over, taste it. Above all, digest its contents. Then ask yourself if the magazine is not worth to you at least a dollar a year.

We do not claim that it is all that it should be, or will be. We stand ready, nevertheless, to promise you a treat if you will provide the price.

NOTE THE MENU FOR 1923

Authoritative opinion upon such live questions as: the consequences of Turkey's return to Europe upon the Near East and India; the right approach to Islam; the great movements of the day in the Far East; and the effect of American missionary effort upon other nations in need.

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THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

Vol. CXIX JANUARY, 1923 No. 1

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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HARK TO THE NEW "HERALD"!

To all of us who have been associated with the *Missionary Herald* in the past—and that means readers as well as contributors and editors—there is a pardonable pang in contemplating any change in its form or scope. If its constituency has not been impressively large, it has been choice, intimate, and appreciative. It has carried the work of Foreign Missions and, in fond particular, the work of the American Board on its heart. The *Missionary Herald* circle has been a family circle.

And now the historic *Herald* is to spread out; to cover also the work of the Woman's Boards, and to include their magazines; to combine with them in the task of conveying information and appeal; to represent and to become the organ of all our Congregational foreign missionary undertakings. Beyond question it is a right step forward, an adjustment that meets the temper of the times; that makes for consolidation and coöperation, and that recognizes the entire and united life of the churches that are behind the enterprise.

There is a new era opening in the foreign missionary adventure. Its momentum is greater, its mass must correspond. The call is to get together, to move forward in step, to rally all the forces for a more adequate advance.

Here's to the new *Missionary Herald*—Bigger, Broader, and Better than ever!

"HERALD" DEPARTMENTS

EVEN though the new *Missionary Herald* is to be edited as a unit, it yet will be necessary to group material under certain regular headings. For example, we point to the section entitled "Methods and Programs." Here the best educational contributions of the four Boards will be grouped. Here one will find, particularly, expert suggestions on the study books of the year. The section called "Financial Statements" near the front of the magazine, and the "Home Base" section at the rear, are the only two parts of the *Herald* where material is divided up according to the Boards; and even this is done in such a manner as to emphasize our common task and our oneness of aim.

Different features—and new departments—will be introduced from time to time. Experience will be our editorial guide. Constructive suggestions from our friends will be always welcome.

THE AMERICAN BOARD AND THE WOMAN'S BOARDS

THIS seems to be the proper time and place for the publication of a statement regarding the cooperative relation of the four Boards which constitute the Congregational Foreign Missionary group. The following was first drafted by the Council of Woman's Boards, then discussed before the Prudential Committee, revised by a joint committee representing both the American Board and Council, redrafted by Secretary Patton, and further amended by Mrs. Evans and Mrs. Lucius O. Lee of the Council. It serves therefore as the best presentation of the relationship that has thus far been made:—

The American Board of Commissioners for Foreign Missions, the Woman's Board of Missions, the Woman's Board of Missions of the Interior, the Woman's Boards of Missions for the Pacific, are separate corporations, recognized by the churches as their agents for the extension of Christianity in foreign lands. As such they have separate treasuries, boards of directors, executive officers, and administrative functions. Their relation one to another is that of coöperating societies. By mutual agreement the Woman's Boards have assumed as their part of the common task the work for women and children, and have accepted full responsibility for the financing of that work.

The Woman's Boards are an integral part of the Apportionment Plan of the denomination, being regarded as distinct societies, each, in its district, being entitled to an assigned percentage of the gifts of the churches given under that plan. The money of the Woman's Boards is transmitted to the field by the Treasurer of the American Board, and distributed to their workers and institutions by the treasurers of the missions. The executives of the missions deal directly with the Woman's Boards with regard to the work under their charge. The Woman's Boards determine for themselves what shall be their accepted obligation, both in the number of workers and lines of work. They choose and support their own missionaries. In order to maintain efficiency and unity on the field, the missionaries of the Woman's Boards receive their appointment and commission from the American Board.

The property of the Woman's Boards on the mission field is held by the American Board, but in trust for the Woman's Boards, and, by agreement, the American Board can make sales and reinvest the proceeds thereof only for the purpose designated

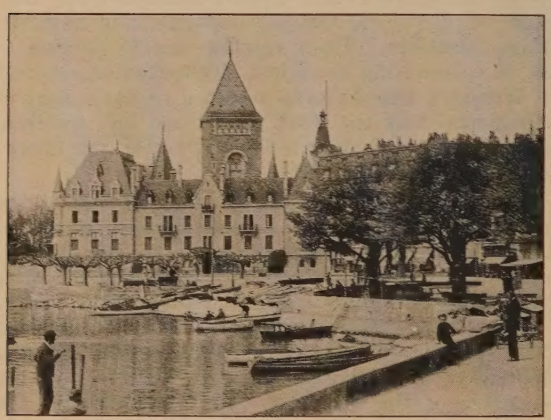
by the Woman's Board providing the funds, and is bound to protect the same from diversion to objects other than those originally intended.

A TIME TO HOLD ON

THE words of Mr. Goodsell, of Constantinople, can well be taken to heart right now when events in the Near East are testing the soul of the Church at home. "These are days," he says, "in which we feel the need of still stronger bonds of Christian fellowship, and we are beginning to sense the depth of America's real interest in the work of the American Board in Turkey. I hope that the fires of enthusiasm will burn so bright that a trail of light will continue to blaze throughout the Near East. There is no disposition on the part of any one here to be dismayed. It is a time to hold on."

President Bayard Dodge, of Beirut University, also injects an element of hope when he writes in a letter to the Rooms:—

"Some day a reaction ought to come, it seems to me, and the very Turks themselves, who have mistrusted the missionaries, will cry out for help and enlightenment. After the storm of these years, there must come a calm period of reconstruction, if Turkey is to become a real power in the world. I often wonder if all of this tumult is not just a plowing up of the soil, which will make it ready for a much richer harvest in the future than has ever been reaped in the past."



HOTEL DU CHATEAU D'OUCHY, LAUSANNE
Where the Commissions meet daily

AT LAUSANNE

DR. BARTON arrived at Lausanne November 17. On the 18th he wrote that he feared the conference would be a long one, and that it was quite impossible to prophesy his own length of stay. On the 19th they were having a "fine day for the opening of the battle of nations for peace or war in the Near East," and the atmosphere seemed tense with expectancy." On the 20th the great conference was "launched"—with the Doctor "sitting at number 273, half-way down the right of the center aisle." The atmosphere was "subdued with a spirit of intensity not experienced at missionary meetings."

By the 22d, the meetings of the different commissions for sections were "going on full blast" in an upper room in the Chateau shown above. The 23d found Dr. Barton busy beyond report with his business—the "strictly humanitarian phases of the situation" in Turkey. Then it was that it became clear that it would probably be months before they could adjourn. On the 24th our Senior Secretary wrote that he was "beginning to appreciate the vast importance of a conference like this, quite apart from the specific questions for which it was convened." The Turks, for instance, who seemed "well set up and eager to meet people from outside," were mingling quite freely and were learning a lot about religious liberty and the Western viewpoint. By the 26th, Dr. Barton was having his room invaded by visitors even before he was dressed, and he anticipated even more strenuous times ahead.

We venture to say that there are mountains of problems at Lausanne. Whether he wrote figuratively or not, we cannot say, but the Doctor's remarks regarding Switzerland may be interpreted allegorically without doing violence to the facts. At first he reported seeing no mountains in Switzerland. Later, however, he recalled that statement and announced that there were "inequalities of elevation which remove any suspicion that Switzerland is a prairie."

THE MISSIONARY AND POLITICS

IN the call issued by the National Civic Federation for a conference on November 10th and 11th, in New York, attention was called to this significant question:—

"If the churches insist upon the scrapping of the Army and Navy, will not the people, through the Government, demand a voice in determining missionary policies in foreign lands, especially if, as stated by some of our diplomats, their most difficult work arises out of friction created by missionaries? Will not the continued advocacy of the pacifist program by the churches give strength to those elements which challenge the entire missionary policy of seeking, under protection of United States military and naval establishments, to undermine the religions of so-called 'heathen lands'?"

We have not gone to the pains of ascertaining whether this question was actually discussed or not at the conference referred to. We know, however, that about that time we missionaries were being dubbed anything but pacifists. We were being accused of being "scrappers" *with* ships and guns, and not scrappers *of* them. Going and coming, we were gaining notoriety as "meddlers."

We do not take the question mentioned above as seriously as its framers did, yet we must be willing to admit that the missionary today is being discussed as perhaps never before. His insistence as a

citizen upon America's participation in international affairs cannot be lightly set aside by friend or foe. It will do no harm, therefore, to the cause—and may help clear the air a bit—if we open these pages to the expression of solicited opinion on the subject. Accordingly, with our February number, we begin the publication of a number of letters *pro* and *con* received from members of the Commission on Missions.

A NEAR EAST CABLEGRAM

"NEAR Phaleron is rising overnight Armenian refugee city of mud homes, its population today two thousand. With typical energy they no sooner assigned places on this mud flat beneath shadow of Acropolis than every woman and their few men folk turned to making bricks without straw, molding sun-dried blocks of mud from clay beneath their feet, and laying out a city of homes, stores, school, church. They are frantically rushing to complete the city before rains begin making the manufacture of mudbrick impossible. Tiny gardens being laid out around houses and walls of mud enclose home-like little courts behind larger houses. Armenian woman told me today with pride and happiness that eight thousand mud bricks had been promised by various villagers for the erection of a school for which a refugee teacher was all ready.

"As I go about here from day to day I think often of an incident which occurred short time ago in one of our orphanages. I asked a tiny lad who was scraping a bowl at suppertime, 'What is there in all the world which you most desire?' Interpreter repeated the question. I mentally hazarded guess response would be perhaps toys or candy; but quick as a flash came the reply, 'I would like most to have the friendship of America forever.' It is the feeling one finds among the thousands of refugees who owe their lives already many times over to Americans at Smyrna, Mitylene, etc. The continuance of that friendship throughout the winter is their one hope."

MUSTAPHA KEMAL PASHA
There is hardly a Turkish house which does not display it

A SCHOOL AMONG EXILES IN BEIRUT

An account of the relief work begun among the Armenian refugees from Cilicia who have migrated to Syria appeared in *Mission Studies* for November. A later letter tells more of the school work in Beirut: "Many of them come from the camp, which means from half to three-quarters of an hour's walk. For some they say it is an hour. They must walk in, reaching here at eight o'clock, have lessons until twelve, eat a little lunch, work until four, and then walk back.

"The places they live in! Tents, barracks, caves! What will they do when the rains begin? Many of the tents are simply coffee-sacking; some are a little thicker cloth. Some of the better have dry-goods boxes around the sides. One I saw was made entirely of old rusty kerosene tins opened up and put on like shingles. The tents are put so close together that one can hardly walk between them. They moved out of the caves by the seaside for the summer, indeed, were driven out by the rats, and now as soon as the rains begin I fear they will have to go back. Imagine what it means to girls to get out of such places, and be able to spend the day in study and work in a clean, bright place. I don't know when they find time to study, but I do know that girls are here in the yard studying in the morning when we are having prayers before breakfast at a quarter past seven. These experiences ought to develop something in the way of character. All are eager to learn English. Can one wonder? America means freedom to them. Can we imagine what it would mean always to live in fear?"

Elizabeth S. Webb (I.).

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	TOTALS
1921	$34,620.57	$2,253.40	$869.08	$5,571.61		$2,014.00	$45,328.66
1922	39,908.87	2,916.50	1,379.75	1,160.35	$500.00	1,685.00	47,550.47
Gain	**$5,288.30**	**$663.10**	**$510.67**		$500.00		**$2,221.81**
Loss				$4,411.26		$329.00	

FOR THREE MONTHS TO NOVEMBER 30, 1922

1921	$83,647.87	$11,889.51	$2,048.41	$147,678.85	$2,000.00	$7,165.08	$254,429.72
1922	85,272.24	13,525.80	2,382.21	132,180.32	2,200.00	6,603.25	242,163.82
Gain	**$1,624.37**	**$1,636.29**	**$333.80**		$200.00		
Loss				$15,498.53		$561.83	$12,265.90

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS FOR THREE MONTHS TO NOVEMBER 30, 1922

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscel.	TOTALS
1921	$197,682.25	$32,726.88	$5,482.12	$235.891.25
1922	162,822.15	38,925.04	2,072.43	203,819.62
Gain		$6,198.16		
Loss	$34,860.10		$3,409.69	$32,071.63

IT LOOKS LIKE BETTER DAYS AHEAD

Have we turned the corner? A glance at the above statement would seem to indicate it. Look at those GAINS in the three first columns—gains everywhere from living donors.

Never have there been such large contributions in November from the churches as this year. Better by over $5,000 than in 1921. The total gift from Sunday schools and Young People's Societies for the month is the largest for twelve years.

For the first quarter of the fiscal year there is also a parallel gain registered in gifts from the living. Had the receipts through legacies and the Twentieth Century Fund been equal for the period to those in 1921, the treasury would actually be over $3,000 to the good. We have made up some of the loss of the first two months so that actually the loss for the three months is less than that for the two.

Now, can we hold to this upward course? Or rather, will we? It is not a question of ability. The big factor is the will to give. Evidence is continually coming in that there is such a will in our Congregational people. And the above figures seem to indicate that it is growing in its expression. Building operations went on with a thrilling pace in Jerusalem, says Nehemiah, because the people had a "mind to build." Building operations in the Kingdom will make equally thrilling progress when the people have a mind to give. It is that which will make a crucial year a glorious year.

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, October 18–November 20, 1922

	From Branches	From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1921	$14,217.67	$1,739.42	$8,397.11	$472.74	$24,826.94
1922	13,301.38	1,374.65	8,661.22	183.91	23,521.16
Gain			$264.11		
Loss	$916.29	$364.77		$288.83	$1,305.78

The Woman's Board of Missions is disappointed to see the loss in all but one of its columns in this first report for its new year. The Branches are, however, loyally and courageously increasing their pledges in their endeavor to reach this year the goal which they failed to attain last year. They face the task with determination.

Accordingly the Board feels confident that as soon as the impetus of this new effort is felt, there will be gains, instead of losses, all along the line.

THE W. B. M. I. FINANCIAL STATEMENT FOR NOVEMBER, 1922

Receipts Available for Regular Appropriations

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	TOTAL
1922	$9,117.12	$2,671.12	$506.08	$1,061.61	$400.00	$13,756.33
1921	9,875.01	3,956.06	547.76	1,277.74	3,842.87	19,499.44
Gain						
Loss	$757.87	$1,284.94	$41.68	$216.13	$3,442.47	$5,743.11

CONSIDER

The W. B. M. I. is entering upon the fifty-fifth year of its history. It has reached not only an age of discretion but an age of great responsibility.

Both discretion and responsibility had to be exercised in the adoption of the 1923 budget for regular work, which amounts to $260,398, an average of $24,199.83 for each month of the year.

This represents an increase in the foreign budget since 1920 of $70,000.

Now is the time to consider the meeting of this budget.

The Every Member Canvass for 1923 will soon have been made in every church. Fourteen per cent, the W. B. M. I. apportionment, of the $5,000,000 goal is approximately $260,398, the amount of the budget.

If every church accepts its full W. B. M. I. apportionment and meets it, the budget will be met.

Is this not a challenge to you to have your church do its part in this work, to begin the new year with a pledge for the full amount for the W. B. M. I. work in your church, and inaugurate plans that will result in the payment of the pledge in full?

This may seem a large undertaking, but is it too great to ask for work for women and children in other lands by the women and children in more than two thousand societies spread over twenty-three states? If each one does her small part in the common work, the task will be light for all.

THE W. B. M. P. FINANCIAL STATEMENT FOR QUARTER, SEPTEMBER 1 TO NOVEMBER 30, 1922

RECEIPTS

Branches	*For Regular Appropriations*	*For Jubilee Fund*	TOTAL
Arizona	$15.00	$5.00	
Northern California	1,670.00	949.66	
Southern California	3,120.00	3,709.38	
Idaho	35.00	13.50	
Oregon	653.00	10.00	
Utah	25.00	3.55	
Washington	600.00	11.73	
	$6.118.00	$4,702.82	$10,820.82

GOD, OUR ASSURANCE[1]

By OSCAR E. MAURER.

ONE burden that has weighed us down with an increasing heaviness since we last met is America's continued political aloofness from world-affairs. And now, on top of that—in part, at least, because of that—comes the holocaust of Smyrna. It is a body blow! No Pollyanna optimism can stand up against it. Faith in our own plans and strategy crumbles like bread. We are driven back and back, with our eyes blinded by unclean dust. In this confused and baffling hour nothing short of the Eternal can restore our proper perspective and help us again to see.

During the Great War and since, I have found myself turning again and again for comfort and reassurance to the Eleventh Psalm. Into its seven verses is crowded the record of a spiritual experience almost precisely like that through which we are now passing. God has been lost sight of for a dark moment, but he has been rediscovered, and the triumphant Psalmist can say, "In Jehovah do I take refuge." But he can say this only because he has met the most subtle, devastating forms of doubt and has mastered them. They came when he was exhausted, when his guard was down, and they whispered to him, Flee! Flee as a bird to your mountain; for lo the wicked bend the bow, they make ready their arrow upon the string that they may shoot in darkness at the upright in heart. The foundations are destroyed, and if the foundations are destroyed, what can the righteous do?

To the soul that has realized God anew, such assertions and questions of doubt are utterly futile and foolish. But when our hold on God has slipped for a moment and we are groping in the dark, they are not futile. They reassert themselves with dreadful force and stubbornness. And the exceedingly human and natural conclusion which thousands of men and women have reached the last few years is that God and religion are inadequate. Flee! God has failed. He is helpless. The foundations are destroyed. Get under cover.

This fugitive temper is abroad at home. And while on the Mission Field today whole tribes are asking for Christian Baptism, here at home we are stunned into a state of spiritual amnesia and grope for things which once seemed certain and full of power.

This spirit of uncertainty and dismay affects the nerve of missionary effort after each great calamity, and we ourselves, at this time, are not untouched. Thoughtful people, who have not been indifferent to the program of Christ's Kingdom, are inclined to get under cover. Flee! they say. Withdraw. Islam is too much for us. Our beautiful schools and colleges and hospitals in Turkey, the field which represents one-third of our missionary effort, which we have been working for one hundred years, are in ruins. The children committed to our care have been slaughtered or worse. Why continue to put in lives and treasure? There are other fields which are pleading to have us enter.

Now we are going to hear detailed and forceful reasons why we cannot withdraw. But the all-inclusive reason, the answer to every counsel of dismay, is that *the Almighty God isn't dead! He is alive!* Jehovah is in his holy temple. Jehovah, his throne is in heaven. The foundations of God stand sure. What right have we to say in our weaker moments that the foundations are destroyed? Perhaps the foundations of God are being revealed and vindicated. They are the only sure thing that does remain. The superstructures, these perhaps are being destroyed — the unworthy superstructures which our civilization has built; the superstructure of materialism which questions ideals and scoffs at the spiritual life; the superstructure of state-craft and diplomacy which regards self-interest as its vital law, which is unwilling to admit the spirit of Christ into national and international affairs, and which says frankly that the New Testament had better be disregarded when nations are getting ready for war. We may well be thankful that such superstructures are being swept away, even if in the cataclysm under that is fair and beautiful is destroyed. But the foundations remain unmoved. God is in his holy temple. That was the Psalmist's discovery, and it must be ours. He lives and he rules. Clouds and darkness may be round about him, but righteousness and justice are the foundations of his throne. And if we are sure of that, we can build new structures, holy temples for the healing of the nations, filled with the spirit of Christ, whose gospel is a way of life between man and man and between nation and nation.

God isn't dead, and the spirit of our missionaries isn't dead. Not a word about withdrawal from them, wherever the field may be. They are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed—always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested.

Jehovah trieth the righteous. Twenty-one years ago the American Board met under very much the same circumstances that face us today. The Boxer Rebellion had wiped out practically all of our work in North China. Our missionaries and our converts achieved the crown of martyrdom.

Look at North China today in its eagerness for the Gospel. There is your answer as to what we

[1] Extracts from sermon preached at Annual Meeting, American Board, Evanston, October 24, 1922, on text: Psalm Eleven (Am. Rev. Ver.).

shall do about our Turkish missionaries. The victories of the spirit always lie along the Via Dolorosa of the Cross. The fields are richer now than ever before with Christian blood. The seed of the word cannot perish in them. We must sow now as never before—sow broadcast with a lavish hand. The Church has never held ground which it won by the force of armies. In the act of conquest it has lost. It is when the wheat of God has been threshed by flails of steel and buried under the harrow of persecution until every grain seemed to be utterly lost, that the silent and irresistible processes of the Holy Ghost have subdued the unfriendly ground by covering it with a whitening harvest.

Aye, Jehovah tries the righteous! He needs men and women so tested—so tried and true that they will accomplish that unto which they were sent, whether they live or whether they die. Are we better than the crucified Christ, that we should seek to escape these things? The ultimate test of faith is the ability of a sacrificial generation to beget and rear and train children who are willing and eager to continue the sacrifice. There is a creative spirit in a God-tested humanity which takes the elements of disaster and forges them into the weapons of victory.

The experiences through which the Psalmist passed were sorrowful. But in their outcome they were not tragic, for tragedy ends in gloom. The Psalm which we have been considering ends in light. We are not fighting in the dark. We shall not flee the field. We shall not seek cover except it be in the heart of our Father. The eternal God is our refuge, and underneath are the everlasting arms.

THE VALUE TO INDIA OF ITS CONNECTION WITH GREAT BRITAIN

By ROBERT A. HUME

In answer to an inquiry from American friends I express the following opinion about the value to India of its connection with Great Britain. I feel qualified to express an informed opinion because I was born in Bombay, because for the last forty-seven years I have spent all my strength in service for my beloved native land as a citizen, a member of my Municipality, as an editor, and in touch with leading Indians in different parts of the country.

No government is faultless. Some British officials have made serious errors. The British Administration has sometimes erred. Yet since India came under the British Crown in 1858, on the whole the British Administrators have honestly sought to promote

the best interests of India,

have done and are still doing splendid service for this country. In her long history India never once had one indigenous or foreign government over its *entire* area till Britain became its paramount power. Through much of the time there were scores of rulers, some Indian, some foreign, who were warring with one another. Order, peace, and progress are the most important services which any government can give. Barring some intervals India has not enjoyed order, peace, and progress till the British gave her these blessings.

India has not been one people, but a huge heterogeneous agglomeration of 320,000,000 people of differing races, civilizations, religions, and languages. There are 17 principal languages and 130 minor languages and dialects. On account of this linguistic difficulty, the majority of the various people in the various provinces could not adequately communicate or coöperate with one another. One of the supreme services which the British paramount rule has given to India is a widening and general use of the English language which supplies a means of fellowship between peoples of all the provinces, and so is gradually developing an Indian Nation.

The British are only the *paramount*, and not the sole, rulers of the 320,000,000 people who inhabit the Indian peninsula. They rule three-fifths of the area and three-fourths of the population, while

625 Indian kings and chiefs

rule two-fifths of the area and one-fourth of the population. With these 625 Indian rulers the British have treaty agreements which both Indian and British Administrators scrupulously observe. The main restriction on the 625 Indian rulers is that, while they largely control the internal affairs of their States, they cannot enter into external agreements except through the British paramount authority. Internally they make and execute their own laws, impose and collect taxes, carry on their own institutions, customs, etc.

Existing side by side, it is easy to compare the administrations of the British and of the 625 Indian rulers. One of the most helpful influences of the British has been to set before these Indian rulers the example of

a just and uplifting rule.

As a result the administration of the 625 has gradually become more enlightened and beneficial, while a few of these Indian States approximate to British rule in general beneficence. On the extreme eastern limit of the British district where I live the territory of the premier Indian ruler touches British territory at a distance of fifteen miles. If disorder

ever occurs in our British area, the universal designation for such disorder is the word "Mogulai," meaning "Mogul rule," *i. e.*, a condition like that in the adjoining Indian State, where the successor of former Moguls rules. This universal term for disorder is *Indian* testimony that, in general, British administration excels the administration in States under Indian rulers.

If critics of British rule knew historical facts, they would refrain from many

criticisms due to ignorance

of the past. In over two thousand years of indigenous rule one great Hindu King, Asoka, 272-232 B. C., and one great Mohammedan Emperor, Akbar, 1542–1605 A. D., wisely exercised authority over considerable parts of the Indian peninsula. The last of the Mogul Emperors, Aurangzeb, 1618–1707 A. D., collected from a part of India smaller than the present British area *one-third more revenue* than the British collect from a much larger area. And Aurangzeb spent most of his revenue for the prosecution of wars, and little for the good of the people.

India is indeed a very illiterate land. Only one of ten males and only one of a hundred females can read and write. But it is the people themselves and their Indian rulers who have been responsible for past illiteracy, though it is a legitimate criticism that the British have not done more than they have to reduce illiteracy.

India exhibits extremes of

fabulous wealth and fearful poverty.

I rarely have occasion to see displays of Indian wealth. But I question if in any part of the world one could see such lavish display of jewels as I have seen at a Viceroy's *darbar* (State function). These wealthy classes do little for the uplift of the poverty-stricken classes. From personal intercourse with outcastes I well know their abject poverty. But British rule did not cause their degradation or poverty, for these outcastes practically pay no taxes. They are what they are because of the Indian caste system which condemns sixty millions to perpetual ignorance, poverty, and degradation.

From personal knowledge of many parts of India I testify that the British connection has done much for the progressive, economic, educational, sanitary, and moral

elevation of India.

When I was born in Bombay there was not one mile of railway in India. It is now the fifth country in the world for railway mileage. The rates for third-class passengers are probably the lowest in the world. Swarms of people crowd the trains daily in order to move cheaply for convenience and for trade.

Agriculture is the chief industry of India. Many prevailing farming methods are primitive. But there are Agricultural Colleges, Experimental Stations to demonstrate to farmers by example how to cultivate more remuneratively; there are Agricultural Fairs, practical means for improving the breeds of cattle and horses and the grades of cotton; facilities for the supply of good seeds for sowing; forest reserves, etc.

Misinformed criticism blames the government for

occasional famines

caused by the failure of the rainfall. Why not blame the United States Government for floods in some American rivers? In parts of the northwest which were deserts the British Administration has created the finest irrigation system in the world, because there the formation of the land made it feasible to utilize for irrigational canals the immense water supply of five large rivers in that province. But no government knows how to manufacture water, how to make it run uphill, or how to make it run anyhow where there is little water. This is the agelong condition of parts of India. In the dry central section the government gladly supplies loans at low interest for long periods to farmers who will build wells. Where feasible, minor irrigation works are attempted.

The Indian Post Office is well managed. There is practically rural free delivery in the 750,000 villages of the country. The Medical Department is a good one. The Educational Department is progressive, though more effort and more money should be expended for education, especially for primary education.

The principal ground for criticism is the excessive amount of

revenue spent on the army.

The government's explanation is that for a long time India on its northwestern frontier was threatened, formerly by Russia, later by Afghanistan, and by very unruly border tribes. Therefore for necessary *defence* purposes a large army and consequent heavy expense were necessary. Whatever the justification may have been in the past, in the present temper of India such very great expense will not be allowed.

Also in its highest ranks the British Administration being a service by foreigners it has been a very expensive government. With the large responsibility which Britain is voluntarily according to India, this country is naturally demanding a large Indianization of its officials. This should and will reduce the expense of government. But for a long time Britain has intentionally and definitely been training India for self-government. It intends to give a larger and larger measure of self-rule. This will be gradually attained by constitutional steps. The wisest Indians recognize that connection with Britain has not only been of immense value in the past, but that it will continue to be of great value. Their ideal and wish is that India shall remain a member of the British Empire like Canada and Australia. In my opinion history will record that in the main India's connection with Britain has been very much for the welfare of India.

AMERICA AND INDIA'S FRIENDSHIP

REV. Bhaskar Pandurang Hivale, of Bombay, studying for his PH.D. in Philosophy at Harvard, and an acceptable Chautauqua lecturer, consented recently to an interview. Several questions were discussed, bearing upon matters of live interest to India today. We publish here those that bore particularly upon the missionary as a "means of friendship" between America and India. Mr. Hivale was asked to express his judgment in the frankest manner possible. He has done so, and even though we cannot agree with all he says, we honor him none the less for his sincerity and courage.

Mr. Hivale is a graduate of Bombay University and of Andover Theological Seminary. His scholarship record has been an enviable one. His work as Marathi Editor of the *Dnyanodaya* has marked him as an earnest, discriminating thinker on the big questions of the day in India and the world. His Christian faith and zeal, coupled with his mental equipment, have given him a position of marked leadership.—EDITOR.

HOW DOES INDIA GET ITS IDEA OF AMERICA?

In several ways. The reading public of India is growing rapidly and learns a great deal about America from newspapers, current literature, and books. There is the ever-increasing popularity of the "movies" also. Unfortunately, these often give a wrong idea of America. The Indian students in America are a third source of information. If they come in contact with good Christian homes in the United States, they convey good impressions, but often they are thrown in company with low-class Americans, and they leave America with rather bitter feelings.

The Americans that come to India are also responsible for India's information concerning America. In the first place there are the tourists who rush through India, "doing" a city like Bombay in a day or so, and then hurrying back to the U. S. A. to write out their impressions in books! American business men also come in contact with only a limited number of Indians, and often live exclusively in European quarters. Lastly there are the missionaries.

WHAT DO YOU THINK OF THE MISSIONARIES?

Why, I think very highly of them. As a matter of fact, I consider myself a direct product of their work. They have rendered great services to India and are partly responsible for the present awakening in our land. If they keep progressive, they are bound to play a great part in the shaping of New India. Some of them, to be sure, do not seem to understand fully the modern spirit of India, and dismiss the whole movement in a patronizing fashion. Take, for instance, this recent utterance in a Mission Report:—

"*Nationalism.* This virtue, when pure and sincere, is altogether good, and it is the missionary's pleasure and privilege to foster it. But in India nationalism is intermixed with partly politics and anti-foreign propaganda to a deplorable degree. In mission as in Government circles there have been, under the guise of a spurious nationalism, much misunderstanding, bitterness, ingratitude, exaggerated sensitiveness to supposed 'racial prejudice,' extremist cries of 'All or nothing'!"

Evidently *Western* Nationalism as compared with ours is a high-class affair! It shows, of course, nothing but sweet fruits in the international politics of today! These missionaries are sincere when they say that they desire "to decrease" in importance and let the Indians "increase" "with wider powers and heavier responsibilities," but, of course, they maintain that it all must be done strictly step by step!

WHAT DO YOU THINK OF THIS SLOGAN OF "DECREASING AND INCREASING"?

I think it is a pity that many missionaries are fond of using it. Sometimes I suspect that the constant use of this slogan gives some the feeling of superiority and of self-sacrifice. And I think it is not good for the souls of those who work for our meek and lowly Master. It does no good to the Indians either. It makes some incompetent Indians expect responsibilities they are not fitted for.

ARE INDIANS READY FOR LEADERSHIP?

If you mean everybody, why, no. I do not find this true in America either. I believe, however, that there are more people fitted by education, mental capacity, and spiritual development to render service equal to that of the missionary than is usually admitted. Moreover, no man is ever ready for anything unless he gets a chance to try. He learns by making mistakes.

ARE THE MISSIONARIES SUPPOSED TO BE BRITISH AGENTS?

I think they are by some. But there is no truth in it. The suspicion arises on account of their political talks. While many of them criticize Indians for their mistakes, and give details about the benefits of the British rule, they dismiss the subject of British failures by saying: "Of course, nobody is perfect. Britain has made her mistakes, but on the whole, etc."

DO YOU LIKE THE WAY THE MISSIONARIES WRITE AND TALK ABOUT INDIA?

Many Indians do not. This is said to be because the missionaries often give only one side of the picture. I can understand some of their reasons. To catch the attention of American audiences, the

temptation is to tell only of strange happenings, and often to exaggerate the contrasts between things Indian and things American. Then, too, the missionaries are full of the needs of their particular line of work, and with only a limited time given to them they are liable to do an injustice to the people of India. In a town I visited recently, I found Americans who believed that India was mostly made up of criminal tribes. This was a result of a missionary's talk about them.

Again, I often wish missionaries would let Indian politics alone. A great deal of bitterness in the mind of educated Indians would be removed if they did so. Take, for instance, this Mission Report. It has no word of criticism of England. The writer, however, gets eloquent when he describes the recent riots in Bombay at the time of the visit of the Prince of Wales. Not a word about Mr. Gandhi's fast for four days! But the following quotation would make you think Gandhi had gone on a joy-ride:—

"Gandhi himself, the prophet of this delightful type of non-violence, the brother of all mankind, the apostle of peace, motored through the streets and was horrified by the sounds and sights."

A few days ago, I was invited to hear a missionary speak in a wealthy American home. The aim of the talk was to show the difficulties faced by the British Government today. The speaker said that he did not think that even ten per cent of the people of India were ready for self-government. I pointed out some recent corruptions in American elections and asked him what per cent of American people were ready. He said he had never thought of it, but probably about twenty-five per cent! Not a great difference after all!

WHAT DO YOU THINK OF THE BRITISH RULE IN INDIA?

I like to call a spade a spade. When the British Government acts contrary to the principles of Jesus, I believe in saying so. On the other hand, I believe that the best interests of India will be served if she keeps within the British Empire and gets the Dominion form of government.

DO YOU, AFTER ALL, BELIEVE THAT AMERICA SHOULD SEND MISSIONARIES TO INDIA?

I certainly do. For various reasons, too. The evil forces of your Western civilization are coming to India. Send the good forces also. India is awakened now. She has begun to solve her educational, sanitary, and other problems. But the task is great, and so American missionaries are needed. They can render great help. India's religious yearning, centuries long, will find its fulfillment in the religion of Jesus. The dynamic power of his spirit will inspire India to achieve the great task of regeneration. In this transition-period of India's history her nationalism must be baptized with the spirit of Jesus. Otherwise all the evils of your Western nationalism are bound to be repeated.

I know what the Student Volunteer spirit is. If the missionaries keep faithful to that, what a privilege is theirs to bring to India the Kingdom of God—the greatest need of the entire world today.

SILVER DON, MISSIONARY

By LILLIAN PICKEN

THIS week I finished the first thousand miles with my faithful Ford car, "Silver Don." It runs beautifully. You would be horror-stricken if you could see some of the places into which I have had to take it. But I feel to write a new chapter for Grayson's "Adventures on the Friendly Road" since I have been covering this District in the rains. On June 30, I had to go to Rahimatpur to inspect the school, to see about the repairs, and to bring the master and his family back with me for the Workers' Meeting, which we are now having once a month. I had been over the road about two weeks before and, while I knew it needed repairing, I thought it would be fairly passable. From here to Koregao it is in good shape, for it is a Government highway and is kept in repair. But the seven miles from Koregao south to Rahimatpur is under the District Local Board (a measure of self-government which has been in existence for some years). I did not know this until some time later, but it explains several things to me!

The Bible-women went with me; we stopped for a moment to greet the two Christian families in Koregao and then turned south into the Local Board road. For four miles it was possible to get through; the mud was heavy, but the roadbed fairly firm underneath. But three miles from Rahimatpur I drove into the worst condition I ever hope to pass through on any road. And before I realized how bad it was, I was in too deeply (literally!) to turn back. The Local Board, in a spasm of energy some twelve months before, had piled great heaps of broken stones on both sides of the road for the purpose of repairing it, and then they apparently forgot the existence of such a road! The barriers of stone on either side the road made an effective dam and the water from the recent heavy rains had been unable to run off the road, but had stayed there and soaked in! Before I realized it I was in a mud hole three miles long, and more then hub-deep in many places. Of course if I had known it was three miles long I might have tried to turn back, but that was well-

nigh impossible with the rock piles so close on both sides of the road. So I ploughed along, hoping that things would get better, but they grew steadily worse until finally we just stuck!

We tried to dig ourselves out with our bare hands but only got in deeper. Then some friendly young fellows came along who helped us to throw in enough stones from the roadside so that the tires could get a grip, and away we started—slithering, sliding, snorting, bucking, pulling! Poor Silver Don did his marvelous best, but a half-mile from Rahimatpur we stuck again. Our roadside friends again appeared, but this time their efforts were unavailing.

We were about to give up and send for a yoke of oxen when two Maratha women came along with their bundles on their heads, bound for the railway station three miles away. They were women from a distant village who had been visiting friends in this vicinity, farmers' wives, dressed in good clothes, with all their jewels on their necks. They saw me, a stranger from a foreign land, and they promptly dropped their bundles at the roadside, girded up their garments, and offered to help. I protested, but they waded into the mud up to their knees and strained every ounce of their strength to help the men push that car forward as I put on a full throttle. But it was no use. They finally gave up, came out bespattered with mud, and laughingly cleaned it off as best they could, took up their bundles and wished me good luck as they went on their way.

There was nothing more to do but sit and wait while the Bible-women walked the half-mile into the town and sent out a yoke of oxen, or even two yokes, I thought. So I sat watching the rain clouds sweep down the broad Krishna valley, and nibbled my lunch as I waited. In half an hour four merry Mahars (outcastes) came running down the road to laugh sympathetically at my predicament, and then they said they had come to fetch me out. I said, "Nothing less than a yoke or two of oxen can do that." But they only grinned and set their strong shoulders to the car as I started the engine. And, to my utter amazement, they pushed me out of that awful hole; not only that, but they pushed me through a half-mile of such mud as I had never seen and hope never to see again. And they thought it all a huge joke on me.

At the end of that beastly road they accepted the large sum of thirty cents for their services, and went off happy. I went on to my school in a chastened and thankful frame of mind, wondering how I was to get back to Satara that night, for I was determined not to attempt that road again if I *never* went back to Satara. It had taken me four hours to travel seven miles.

At three o'clock I loaded up my party and started for the railway station. There I sent the Bible-women and the master's wife and little children on the train to Satara Road, twenty miles to the north, where they could get a motor back to Satara, a distance of ten miles. There were two possible ways of getting home; one was to order a flat-car on the railway and load the motor on to it and take it up to Koregao station, where I would strike a good road into Satara.

The other was to take the direct road from Rahimatpur to Satara, only twelve miles away. But unfortunately it has to cross the Krishna River without a bridge, and the Krishna was in full flood, wide, deep, and raging. But there is a ferry there, run by means of a long wire cable and pulley. It travels from bank to bank tied to this great cable. I knew that bullock carts were often taken across but was doubtful about a motor. I inquired of a number of Indians at the station, who told me the ferry could certainly carry me if I could only get to it, but the road for a half-mile either side of the river was fearfully muddy, and they doubted whether I could get on to the ferry in any case.

Well, I thought I had already seen the worst mud in the world, and I would have to wait twelve hours for a flat-car to arrive, so I decided to try the ferry! The school master and I started off on another adventure. We managed fairly well until within a quarter of a mile of the ferry. There we stuck. But the comrades of the friendly road did not desert us. From the nearby village of Dhamner came a crowd of Maratha farmers, sympathetic and friendly. They pushed the car out of that mud hole, and helped me up hill and down hill to the very edge of the river.

"Oh, yes," they said, "you can get across on the ferry. We will help you."

But I confess that when I saw the steep bank of the river, and realized that the ferry could not come nearer than thirty feet to the bank, I hesitated to attempt it. But they waded in and showed me that the water was little more than knee-deep and they said,

"Never mind if you do stick in the mud, we will pull you out."

So I drove down a bad pitch of slippery embankment, nearly turning over because of the angle at which I had to cross it, and headed Silver Don straight into that swirling flood. The friendly men came along, and when I nosed the front wheels up into the steep planks that led to the ferry, seven feet out of the water, they signed to me to stop the engine. I did so, and then those twenty men just lifted me bodily, motor and all, up the incline on to the ferry. They all clambered aboard and the ferry man let go. We swung out on the bosom of the mighty Krishna to the tune of a *bhakti* chant by Tukaram, the great Maratha poet-saint of the seventeenth century, whose poetry and traditions are held in such passionate reverence by the present-day Marathas. When they had finished singing, the Christian master and I chimed in with one of the great Christian poet Tilak's *bhajans,* which the village people love. As we neared the other side, one of the men said,

"Let's go back and give her another ride," and so they did! Took me and the whole ferry across the river again and back just for the fun of it!

Then came the tussle with a steep bank and a half-mile of hub-deep mud, but the twenty men took it all as a perfect lark, and brought me all the way out to the Government highway with great glee. Only one among them could read. He gladly took my tracts and the book of Tilak's devotional songs. He it was, too, who had mashed his toe the previous day, on the ferry, and I made him take off the dressing of manure and gum, and let me clean it up and dress it with iodine. They were all so pleased, especially when he winced with the pain of strong iodine on the raw flesh. They do not think medicine is worth much unless it "bites."

When we came to the parting of the roads they bade me farewell, saying, "Bai-Saheb, you *will* come to our village soon, won't you, and visit our homes?" When I asked for the bill for my ferry ride and all the help they had given me, they said, "We didn't do this for money; we did it for fun." I paid them just sixty cents!

This is a glimpse of my experiences in a country thought to be hostile to Westerners. There was nothing personal in it, for I had never seen one of all those people who helped me the whole day long. Surely India is not so bad as she is sometimes painted. An Englishman in Government service says that in his twenty years of experience in India he has always met with unfailing courtesy.

A GIRL OF NEW JAPAN

By ISABELLE McCAUSLAND

SOMETHING so interesting and happy came to us at Kobe this past week that I thought the friends of the College would be glad to hear about it.

To begin with a preface: The study of English out here in Japan is increasing by leaps and bounds. In every college there are English-speaking societies quite as absorbing as any "frats" could be at home. The ordinary government schools are hiring the wives of the missionaries of several Boards to teach even in their primary classes, the clerks in the shops study English primers between customers, and the business men organize "English-only" clubs at the Y. M. C. A. and churches. It is very interesting. One cannot but wonder what Japan will be like in another fifty years!

Of course the men in several colleges have been entertaining themselves and their friends by holding oratorical contests, but this past month they decided to hold a national one, under the auspices of a very progressive Japanese newspaper which publishes an English Edition (one of whose editors is a former Congregational pastor of ours and another one of the oldest members of Mrs. Stanford's Bible Class). When the committee on arranging this national contest met, they decided, much to everybody's surprise, to ask the women's schools to participate! So, to make a long story short, our own English-Speaking Society here at Kobe College elected a senior to go, and a very good alternate, a junior. There were to be speakers from Tokyo and Kyoto and Osaka, as well as Nagoya, Kobe, and the South. Only one other girls' school sent a contestant. I had the privilege of helping with the girls' papers and hearing them rehearse (several of us teachers were helping), and all the college was much excited over the affair, as it was the *first* national co-educational meeting in Japan!

The preliminary try-out was in Kobe. It was very exciting, with home audiences "rooting," and we were more than happy when from the thirteen candidates our girl (Miss Chiyo Amakawa) was chosen as one of the eight to go to Osaka for the finals.

The next evening Miss DeForest brought all the senior class with her up to Osaka, and several other teachers and girls went too, to swell the audience of something more than fifteen hundred who assembled in the City Hall.

I wish you might have been there! The English and American consuls and the city editor, who were the three judges, all expressed themselves as amazed at the quality of those speeches! The first man was a young Buddhist priest, in his picturesque flowing robes, a fine student from their university in Tokyo. But he tried, it seemed to me, to please both his teachers (Buddhist) and the judges (whom he might easily guess to be Christian), and he landed where most people do who try to "straddle" an issue. But I won't try to tell you of all the contestants. Suffice it to say that our representative won second place, with only a point between her and the Doshisha man who took first. The third prize went to a man from my lecture group here in the Kobe Methodist University. One of my Bible class men on the way home on the train observed to me (and he is not yet a Christian): "Do you not think it significant that all three of the prize-winners tonight were from Mission Schools? Do you suppose Christ helped them?" You see how seriously these affairs are taken out here! I thought some of the men might be distressed to have a mere girl walk away with second prize, but I think they did not feel troubled at all, because her paper was *so* good and her manner so lovely. I could only think of a flame as she stood there, so full of gay life and charm.

I had to speak, too, and was much embarrassed. When I asked the committee what they expected of me, they replied that they wanted me to make "the Model Oration," a speech about twenty minutes long,

at the end of the program! Well, that was an honor for the college, of course, and too good an opportunity to lose—a chance to reach that big audience of eager young folks with a real Christian message—so I said I would try, but I didn't know how in the world I could manage it with the schedule I had for that week. I have been lecturing from notes so long that I just wondered how successful I might, or might not, be at giving a whole oration without any, and wouldn't it be a dreadful thing for the "Model Orator" to *forget* when she was supposed to be setting an example to all those ambitious youths! But fortunately I didn't, and Miss Amakawa and I came home together, after having had our pictures taken, dear knows how many times, with groups of editors and contestants and prize givers, etc., *ad lib.*

Because you are wondering, perhaps, what I chose to talk about, I'll just say it was about the value of the study of history. For instance, one of the points I tried to make was how during the tenth century, while the Christian monks in France were teaching the people how to make better homes and showing them with their own hands how to become good farmers, and while in England the knights were taking an oath to protect all women and children, at that same time in China the Buddhists began to be very active and the feet of the ignorant, helpless Chinese women began first to be bound; and then I asked them to compare in their own minds today France and England and China, and wondered what sort of country China might have been today if the Buddhist monks also, of any century, had taught respect for womanhood and better agricultural methods. The Japanese just now are growing anxious about their own "farming problems," you see, and are pretty sensitive now about their past treatment of women, so I thought those arguments would "come home" to them. I won't bore you with further account, but just wanted to show you some of the varieties of opportunity which happily come my way.

Here is Chiyo Amakawa's oration, to which second prize was awarded:—

SOME NEEDS OF THE NEW JAPAN

Youth! What a beautiful, significant word it is! Youth is light itself; hope itself; joy and life itself. Young friends, are you not glad that you are young? Youth is always ambitious.

Young men and women of the present age have more advantages than young people of fifty years ago. Colleges and universities are established for us. We can go around the world at ease. We can go to the far north or to the far south, commanding trains, automobiles, aeroplanes. Thus far we are fortunate.

But on the other hand the young men and women of the present Japan have many responsibilities which were unknown to men and women in former days. Japan has indeed made remarkable progress recently, but have we progressed as fast morally—humanly—as we have scientifically? Shall we be left behind in the real progress of the world? Look around you! There are many problems, social and national, moral and political, awaiting our solution. Prices are high. One professor has estimated that forty per cent of our people have not sufficient income to feed themselves properly. Few people can afford to live comfortably. They are dissatisfied and cry for reconstruction. The war between capitalists and laborers will become more and more fierce. As civilization progresses, social problems multiply. For instance, delinquent children increase every year. Four thousand of them last year passed through the courts of Tokyo. Questionable houses increase, geisha and street women increase. What shall we do with alcohol and gambling? Alcohol in spite of its evil effects on health and morals is widely used in Japan. I am told that gambling is in fashion even among men and women of the higher classes. Shall we be satisfied with the present state of our home life? Is there no room for improvement in the relation between husband and wife, the relation between parents and children? Must we not make less of old tradition?

Some one has said the only way by which any nation may hope to improve is by making its children wiser and stronger than their fathers. How can we hope for this in a country where the present death-rate of little children is the highest known in the world, where forty per cent of the juvenile applicants for employment in Osaka were found physically unfit for work.

These manifold problems must be solved by young people, not only by young men, but also by young women. Old people have had their own problems, but these are not theirs. We must take them upon our own shoulders.

Froebel said the world needs training schools for mothers. Many great men such as Lincoln, St. Augustine, and Masatsura had great mothers or great wives behind them. Study and watch the women of New Zealand, Denmark, and other progressive countries. In a country where women are awake and work in social matters with men on an equal basis, there true civilization develops.

It is said that Japanese women are awakening. Well, only a few of them are. Many of them are still sleeping—fast asleep in a long winter's night! They are contented, if they are given plenty of food, fine houses, beautiful clothes, and leisure hours in which to go to the theater.

There are encouraging signs that not all our women are indifferent. There is a new society called the Awakened Woman. We think that the recent responsibilities our Kobe College Alumnæ have taken in offering to raise Y200,000 to pay for our new college site is proving to the world that those brave women appreciate education.

A civilization of men alone, in which women do not partake, is not a true civilization. It is apt to fall. Look back to Greece as an example.

Young men, do not be jealous of so-called new women, but help them take their stand!

Young women, don't be afraid. Don't be shy! Japan needs to have you learn how to co-operate with men!

To do all this honestly and sincerely we must first of all build character. Character-building is the most important and necessary thing, and yet it is not an easy task.

When we come to this, we must look to a religion—a true, genuine, God-sent religion. This kind of religion first makes men and women true and then, by means of them, solves all the difficulties of human life. Many problems are awaiting us.

OBERLIN-IN-CHINA

By WILLIAM FREDERICK BOHN

SHANSI"—a word which to the average uninformed American means little; to the Chinese, familiar with the geography of his own land, one of China's oldest and richest provinces; to the students and alumni of Oberlin College has already become a word to conjure with, rich in idealism and clothed with the romance of sacrifice. To them "Shansi" is much more than a *place*—it is the symbol of a high ideal, a vision of a splendid purpose to reincarnate in China the spirit of Oberlin College, to build a New Oberlin in a New China, and to endeavor through education to share with the Chinese, for whom Oberlin men and women died in 1900 at the time of the Boxer cataclysm, all or anything of good that our Western civilization may have.

Over forty years ago the first pioneers from Oberlin began educational work in the Shansi Province. These pioneers constituted the so-called Oberlin Band, which went out to found the Shansi China Mission. After much preliminary labor, in addition to the usual forms of missionary activity, a small boys' school was started, and the work developed steadily, only to be externally demolished by the Boxers in 1900. The spirit of the enterprise, however, survived, and in 1907, Mr. H. H. Kung (A.B. Oberlin, 1906, A.M. Yale, 1907) went back to rebuild the enterprise from the foundation. Mr. Kung was a graduate of the original school, a Chinese of finest family and staunchest ideals. It was peculiarly fitting that so distinguished a Chinese, with the best American training, should be principal of the new Memorial Schools—a living memorial in China to supplement the Memorial Arch on the campus at Oberlin erected in honor of the martyrs of 1900, so many of whom gave up their lives in that province.

Under the leadership of Principal Kung, supported by a competent staff of native and American teachers, with the constant and hearty coöperation of the American Board missionaries, the work has been going forward continuously, until at the present time there is at Taiku a beautiful nine-acre campus, the "Flower Garden," with its thirty-one Chinese buildings and a new modern recitation building, the Hawley Memorial. These facilities are used quite beyond their normal capacity, and the work itself

THE FACULTY OF OBERLIN-IN-CHINA—1922

GRAVES OF THE FOREIGN MARTYRS, IN THE "FLOWER GARDEN" CAMPUS, IN TAIKU

ACADEMIC PROCESSION LEAVING CHURCH ON BACCALAUREATE SUNDAY
Oberlin-in-Shansi, Taikuhsien

THE MEMORIAL ARCH ON THE CAMPUS AT OBERLIN, OHIO

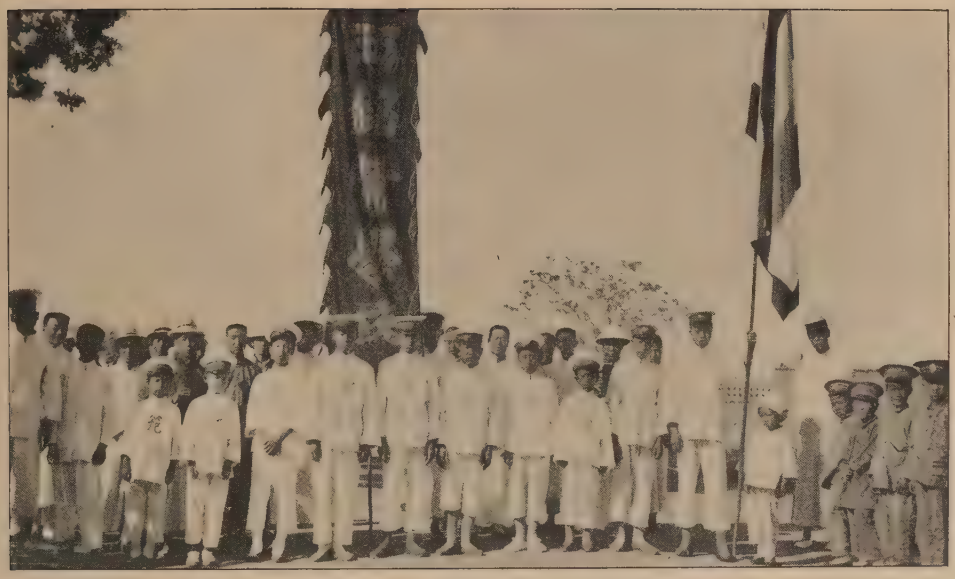
OBERLIN MEMORIAL SCHOOLS, MARCHING TO CHURCH
(Two miles distant)

is calling insistently now for new buildings for dormitories and supplementary educational buildings. The work at the present time embraces kindergarten, primary schools, the middle school (high school), and the Junior College, offering two full years of college work. In coöperation with other educational institutions in Northern China, under the advice of the China Educational Commission for the present, at least, the Oberlin schools will work in closest coöperation with the Union University in Peking, until such a time as it may be wise to offer the complete college course in Taiku. A scholarship plan is being developed by which the graduates of the Junior College in Taiku may continue their work either in Peking or in this country at Oberlin. There are in Oberlin College this year two representatives from Shansi, both of whom have been students in the Memorial Schools and both of whom occupy Shansi scholarships in this country.

The financial support of this system of schools, if it may be so called, is found in the Oberlin student body, in its alumni and a group of friends who have been interested in the enterprise. Like Yale, Princeton, Grinnell, and other educational institutions, Oberlin seeks to project itself in this worthy way into the life of the Orient, realizing that there are great reciprocal gains from such practical idealism. "Shansi Day," the day following the Annual Day of Prayer for Colleges, is a "high" day at Oberlin. On this day reports are received from the Shansi schools, and the plans for the development of the enterprise are presented to its main supporting constituency. It is interesting to note that the student body and faculty alone contribute annually $5,000 for these schools. The Oberlin-in-China has already the beginnings of an endowment fund, $100,000, enough to guarantee its permanency and to inspire confidence in other donors who may be interested to make an investment which has in it so great possibilities in the shaping and development of the life of the Far East.

An interesting feature of the relationship between the Oberlin-in-America and the Oberlin-in-China is the plan by which Oberlin College sends out each year, for a two-year term, a representative from the student body, an under-graduate or a graduate, to join the faculty of the schools in Shansi, to assist in the teaching and the general work of the schools, and to bring to the Flower Garden Campus something of the atmosphere of the American College; and also when they return to Oberlin, to bring back to the students in this country a much keener appreciation of the type and kind of work which is being done by their coöperation and contributions.

The faculty is of high grade. In addition to Mr. Kung, Principal, who continues in charge of the institution, bringing to it, as he does, increasing prestige among the Chinese, especially in official circles, and the Vice-Principal, Rev. Wynn C. Fairfield, in direct local charge of the enterprise, the faculty includes Mr. F. B. Warner, Mr. E. E. Aiken,



THE "GUARD OF HONOR" DRAWN UP TO WELCOME GOVERNOR YEN

The large banner is the school standard, Oberlin-Shansi, at Taiku. Note the sentence of greeting on the breasts of the students. Chinese flag on the right.

Mrs. W. C. Fairfield, the two teachers directly from Oberlin, Raymond T. Moyer and Francis S. Hutchins, and eighteen Chinese instructors.

China is committed to a great new development along democratic lines. Its wisest leaders know that the success or failure of the whole national move-

THE OBERLIN-IN-CHINA SCHOOL BAND

ment depends upon an enlightened citizenship, and that there is no royal road to enlightenment. It must come through education.

What Oberlin is seeking to do is not to establish an American College in China, but to build up a Chinese College, under ultimate Chinese leadership, contributed to and supported by Chinese as well as by Americans, and there is good reason to believe that under the leadership of Principal Kung these ideals will be achieved.

The Oberlin-in-China is a thoroughly modern institution, with modern curriculum, modern methods, and modern ideals. Our American athletics have found their place and are hugely enjoyed by the student body. There is a "Student Band," a "Student Glee Club," and many of the other activities common to the life of the American college campus. It was a matter of considerable pride a short time ago that the teams from the Memorial Schools won the highest honors at the Provincial Track Meet.

The Oberlin-in-China stands steadily and will stand through the years as tangible evidence of the persistent good will of the students of America for the students of China, of the intense and unselfish interest of the American Republic for the new Republic of the East.

CHINA'S GREATEST NEED

By RODERICK SCOTT

CHINA'S greatest need is leadership. By this is not meant anything trite like Mr. Bland's "Strong Man" who shall restore the Monarchy, or the glib superficialities of Young China and the ordinary student. It is a demand for prophets. This is, of course, the world's need. The civilization of the mass is advanced by the culture of the few. Christianity must take control of affairs. And in no country, save perhaps Europe, is this more true than in China. There are several reasons for this; reasons which themselves constitute the overpowering intellectual interest China offers to the observer of human affairs. The first is China's purpose to crowd into a half-century literary, religious, economic, scientific, and political revolutions which have taken the West centuries to accomplish. China has never before been in a hurry; but to be in a hurry, as Minister Koo said, at the Washington Conference, is modern; and China is now modern. Secondly, contact with the modern world is no longer through the Christian school, and the materialism of the West will find a ready soil on the practicality of the Chinese mind. China once worshiped God, as the Sublime Altar of Heaven in Peking attests, but the general influence of China's "uncrowned king," Confucius, has been toward agnosticism. This somewhat philosophic reason is intimately connected with a third and highly practical one. The beginnings of industrialism—the cotton mills of Shanghai and the Yangtze valley—are finding China entirely unprepared. There are no factory laws. China is the land of the free—for the employer. Exploitation on a gigantic scale—sixteen-hour shifts, child-labor, starvation wages balanced by 100 to 200 per cent dividends—will be the fate of the Chinese working class unless a public conscience is born. A fourth reason why China needs Christian leadership is the call for character in her leaders. All the evils of the nation can be traced to traditionalism, superstition, and selfishness. And for these Christianity is the only cure.

The opportunities constitute a call for Christian leadership. The New Thought Movement is in large measure favorable to Christianity if it can produce the results it claims. The New Education is open to Christian leadership as the influence of that enlightened Christian president of Nankai University in Tientsin, Dr. P. L. Chang, attests. The Chinese Church calls for leadership to make its newly won self-consciousness effective and lasting. The new missionary ideal of a Christian community cannot be realized without a native leadership.

Among the means to produce this leadership, which is, in the last analysis, a spiritual quality, none will be more vital than a change in the attitude of the missionary and the home church. Once the Chinese Christian was the missionary's "helper"; now the rôles are reversed. The Chinese point of view must be taken. No student ever refers to his motherland without saying "our" China. He must begin to say "our" Church. We must speak of Chinese Christian education, not mission colleges; of the Chinese Church, not the missionary enterprise in China.

If they want their own denominations, we must let them form them; for their own needs, make their own creeds; teach them, not Western Christianity, but Christ; give them their own spiritual evolution; let them produce a Chinese Christianity. Only the Chinese can save China.

OUR CORNER IN SHANTUNG

By MYRTIE H. WAGNER

THE Province of Shantung juts out into the sea, a peninsula resembling a camel's head; and like that much abused creature, it has many angles. While ambitious nations have persistently sought a corner *on* Shantung, the American Board has chosen for its activities a dark interior corner up under the camel's hump, and for forty years has put untiring, unselfish, and well-directed effort into its improvement.

One cannot generalize about Shantung any more than he can about China. In a province of mountain ranges, rich in coal and iron, that give it the name Mountains of the East (Shan Tung), a region filled with historic shrines to Confucius whose birthplace it boasts, and to Laotse, Mencius and other sages; a province that is bounded by a long line of coast line indented with some good harbors—our corner is a section of the great plain of the treacherous Yellow River, where the inhabitants largely live in adobe huts, burn kaoliang or millet stalks, and where many live and die without ever seeing a mountain. Western Shantung is also crossed by the Grand Canal, no longer famous, but still important for local traffic, and always interesting to those who have such intimate relations with it as we have, both of the stations of our Shantung Mission being located upon its banks.

A CROWDED CORNER

Most of New England could be stowed away in this province, but it has six times the population, vying with Belgium for density, especially in the west. One can travel for days always in sight of a multitude, or, strange to say, can take a lonely walk by the Canal without meeting a single person, or lie with his boat tied up to the bank in a fierce wind storm as much alone as if on a desert island where mid the penetrating dust he surely feels that he is, though countless villagers are close at hand, crouching in their smoky dwellings awaiting the abatement of the storm.

Shantung school children are learning that the denuding of the forests at the sources of the Yellow River has much to do with the great floods poured upon the plains where it has everything its own way; and during the German occupation, miles of trees were set out in their province; but the populace are more than likely to attribute their sorrows to a river snake to which even high officials have been wont to perform rites. They have inherited their desolation from remote ancestors whom also they worship. Helplessly they mend their river banks with sorghum stalks, and wait for the day of which they cannot even dream when science will master the situation, not realizing how earnestly Chinese students of engineering are already wrestling with the difficult problem.

These people in the west are farmers; their holdings are very small and are given intensive cultivation, often by the entire family in the daytime, all sleeping at night in the villages that are surrounded by mud walls to keep out the robbing hordes always in the horizon of this afflicted people.

LIGHT AND SHADE

Our corner is dark, but not literally so when the hot sun of the long summer day parches the growing crop, and fills the anxious soul with a new foreboding, or when the lightning flashes through

SHANTUNG PROVINCE

the drenching storms to terrorize the timid and ignorant; but the resplendent bow of promise shines out of the clouds, and Shantung has its full share of glorious sunsets. Nature would be good to these countrymen, if she really had a chance. The soil is fertile and often yields two or even three crops, the food products are many and varied; and when upon a July day the traveler floats down the Canal, he discovers a truly beautiful country with the millet high over the head, and the squash vines in a tangle, and the magnificent watermelons so inviting, there must literally be a "lodge in the garden of cucumbers" to circumvent theft.

There are charming pastoral scenes in the spring when the pussy willows are coming out, and the Parable of the Sower is enacted before one's very eyes, the seeds falling upon the beaten path to be devoured by hosts of voracious magpies; and in the glowing autumn when the toothsome peanuts are being sifted, the grain winnowed, the cotton gleaned; the quiet peace of the sun-flooded plain fills your soul, until you recall the harsh voice of some mother-in-law cursing from her neighbor's roof-top, angry enough to die on the spot over her misfortunes; or the bundle of colored rags out in the current where

ELIZABETH MEMORIAL HOSPITAL
Lintsing, Shantung, China

some sad bride has drowned her sorrows; or little girls crying over pinched feet; or old people and babies that haunt you because they are hungry and sick. Then you know things are not what they seem, and it *is* dark.

But the acme of suffering comes when nature fails, when from drought or flood, or both at once, winter garments are put into pawn, food stuffs are lost, houses are swept away, all followed by sickness and abject misery as in this region only two years ago.

BEGINNINGS IN 1878

It was at such a time as this that missionary pioneers from Tientsin and Chefoo pushed down the Grand Canal in 1878 with grain for relief distribution. Hearts were touched, and one loyal convert opened his own home, which explains why a village of one hundred families became the first Shantung station of the American Board. The medical work[1] that grew up there proved to be much more satisfactory than relief work in gaining access to the people, and so it has taken a very prominent place both in the Tehchow region and in Lintsing, which place was occupied by the American Board in 1886. Splendid and far-reaching as this ministry has been, as far as numbers are concerned, it is like dropping a handful of doctors and nurses along the Columbia River to serve all the country west of the Rocky Mountains, or like locating them on the Erie Canal to care for the great State of New York. The inadequacy of similar propositions all over China has brought thoughtful students of the situation to recognize that our medical work must be so equipped as to be an object lesson to the Chinese who are awakening to the need of humane care for their people, and the responsibility must be transferred to them as rapidly as trained men and women can be produced.

[1] Under Dr. and Mrs. Wagner (Editor's Note).

It is not within the scope of such an article as this to linger over the fascinating pioneer days, or to present the interests of either the American Board or the W. B. M. I. who during these forty years have lightened the shading of the whole corner with evangelism, education, and the ministry of healing. Others will do that. Space permits only to refer to the modest efforts of the W. B. M. P., the "humble younger sister," who entered Lintsing after the Boxer devastation to reopen the medical work. Shantung has many cities, of which Lintsing is one of the smaller, with a population of perhaps 60,000; in these one finds brick dwellings, marts of trade, some enterprise, and always many historic features of surpassing interest. Lintsing is not wanting in these, from the lock where the Imperial Canal enters the Wei River to the tall pagoda in the northern suburb from whose top it is said one can count many more than a hundred villages, which reveals the fact that our work is also village work carried on from a most strategic center. This pagoda also overlooks the large compound of the American Board whose institutions have all been assembled since 1905, for this station was one that suffered first and much from the Boxers. Of the buildings which the earlier missionaries had put up, not one thing was left but a wall and a pipe hole; but the sick and the destitute were there, and a contingent of native Christians gathered after the scattering of the terrible cyclone.

THE W. B. M. P. ENTERS LINTSING

There was a day when Dr. Susan B. Tallmon, under appointment to Lintsing, was allowed ten precious minutes in a California pulpit, and she

GATE TO THE WOMEN'S DEPARTMENT
Lintsing Hospital

improved her time so well she won her listeners to be staunch supporters, among them Mrs. Charles D. Blaney, who has stood loyally back of the effort to make the medical work worthy of the opportunity, and who with her sisters has provided the beautiful Elizabeth Memorial in memory of their mother, Mrs. Elizabeth Williams, who was a member of the W. B. M. I. when that Board sent out their first single missionary to North China, Miss Mary Porter, who during her long and busy life there has found some time herself to work in the Shantung field. There are five other buildings that belong to this hospital plant, and one, the men's ward, was put up by the citizens of Lintsing. When the cornerstone of the main building was placed, representatives of the literary classes, and Mohammedans, and customs officials had part in the program, one of the scholars writing an original poem with the refrain—a wish that the hospital might stand ten thousand years—all of which shows the appreciation of the town's people. Lintsing has been blessed with the consecrated service of some very choice workers who have poured their devotion like the fragrance of the alabaster box into the broken lives of the needy; no wonder that we of the Pacific Coast also love this bit of work with especial attachment.

We have had the privilege of commissioning one of our own daughters, Dr. Alma L. Cooke, to this important post; after language study she is putting in her first year of work in Lintsing, and has recently been joined by a trained nurse, Miss Maude McGwigan. The first physicians went to the station by houseboat, the second relay by cart, and the third by Ford. With the advent of Miss McGwigan, the Woman's Board of Missions for the Pacific Islands enters the Shantung corner. Enthusiasm runs high as we picture this experienced worker making her triumphal entry into the city in the station Ford with the W. B. M. P. in the person of Dr. Alma Cooke on the running board. Five thousand firecrackers welcomed the first trained nurse for the Elizabeth Memorial, and through her the W. B. M. P. I. into this most inviting field.

A dark corner, but "Our business is development"; and to this end there must be no inadequate equipment. The object of our Jubilee budget is to provide something commensurate with the need. For Lintsing we ask a home for native nurses, a heating plant for the hospital, a water system other than buckets, barrels, and a wheelbarrow, and a home for our missionaries. The appeal has attracted widespread interest on the Coast. One of our beloved women has just rounded out a life of service in Santa Clara Valley, leaving her legacy to Lintsing; with the last thought for that need and our Jubilee, she slipped away. With a constituency made up of women like Miss Jennie Farwell, our Call to a World Task could indeed be fully met.

THE ROMANCE OF CZECHOSLOVAKIA

By HUBERT C. HERRING

THERE is a garden spot at the heart of Europe. It is with a sense of relief that one passes from the feverish hopelessness of Vienna or the sullen tragedy of Germany into the new Republic of Czechoslovakia. There is laughter in the air—and there is hope in human hearts. For the new Republic has more grounds for hope than has any nation of Central Europe.

The names of three men are engraved on the heart of every Bohemian patriot. The first is that of the Moses who led them out of their Egyptian bondage into the land of promise, that prophet of Bohemian freedom—Dr. Thomas G. Masaryk.

The second name is that of an American scholar and statesman, who heard the appeal of a despoiled and subject people and espoused their cause before the tribunal of the nations—Woodrow Wilson.

The third name is that of a man whose ashes were cast upon the troubled waters of the Rhine five hundred and seven years ago. "He is dead," said Hapsburg Emperor and Roman Pope. They greatly erred. The most militant spirit, the most alive, in Prague and Czechoslovakia today, is John Huss.

They burned John Huss in 1415—his spirit went marching on. They beheaded twenty-one Protestant noblemen in the public square of Prague—their spirits went marching on. The Hapsburg forces crushed the Bohemian forces at the Battle of the White Mountain in 1618—but they could not crush the indomitable spirit of the Bohemian people.

Three hundred years ago Pope and Hapsburg celebrated the death of Bohemian nationalism and the victory of Vienna and Rome by erecting a statue of the Virgin Mary in the great square of Prague. For three hundred years it dominated the square and proclaimed that the resistance of Protestant Bohemia was silenced. In 1915, the five hundredth anniversary of the death of Huss, the Bohemians collected funds for the erection of a great bronze monument to John Huss. A strange sight, that ancient square! John Huss and the Virgin—symbols of absolutism and freedom, symbols of spiritual tyranny and spiritual democracy.

In November, 1918, occurred one of the most peaceful revolutions in history. At a given signal the Czechs peacefully took over the control of their railroads and public works and proclaimed the new Republic of Czechoslovakia.

It was a day of pride and joy.. The people thronged to the White Mountain. Three hundred years before this spot had been the scene of doom.

Now all was changed. Tears and laughter mingled. It was the day of destiny. They came down from the mountain and with one accord filled the public square. They tore down the statue of the Virgin. It was the symbol of an ancient and intolerable tyranny.

There is but one statue today. John Huss stands supreme. It sometimes takes five hundred years to prove whether a man is dead.

The Republic is four years old. During these years nearly 2,000,000 Czechs have withdrawn from the Roman Church. This constitutes about one-fourth of the Czech-speaking population of the Republic. A large number of these have gone into no church. The greater part of them have gone into one of the two great National churches.

The first of these groups is the Czechoslovak National Church. A group of Roman Catholic priests, with their followers, refused to remain under the domination of Rome, and organized the new National Church. About 800,000 have enrolled. I had the pleasure of visiting one of their services in the ancient Church of St. Nicholas. At nine o'clock Sunday morning it was crowded with eager worshipers. The imagery of Rome was everywhere in evidence. The priests were robed in the vestments of Rome. The mass was being celebrated. To the casual observer it might have been a Roman service. But there were differences. The service was conducted in the Bohemian language. There were images and statues, but among them the head of John Huss! The congregation arose and sang. How they sang! There was a weird and plaintive note, but combined with it a note of supreme exaltation. "What is it?" I asked my companion. I learned that it was a patriotic hymn of aspiration and praise, and that its author is Mr. Adloff—a Bohemian Congregational pastor. What a picture that church presents! Rome's imagery! The figure of John Huss! A patriotic hymn written by a Congregationalist. An ancient people under the spell of a new enthusiasm. I rejoice in the Czechoslovak National Church.

Another great group have united with the Czech Brethren Church. This Church is the spiritual custodian of the Huss tradition. For five hundred years little groups clung to the teachings of the great Bohemian patriot. They were persecuted and exiled—but the faith lived on. Today the Czech Brethren Church is coming into its own. I visited three churches of this order. They were crowded. There was an atmosphere of devotion which made its instant impression. There was a fine dignity and sincerity in the atmosphere.

A picture from one of these services comes to my mind. A young girl entered. She seemed undecided. She looked from side to side. She saw no font filled with holy water. She passed on. She crossed herself before the pulpit. She joined the crowd of worshipers. I came away from that service feeling that the girl revealed the heart of Czechoslovakia. Dissatisfied with the old, they are groping for the new. It is the golden hour for those who are prepared to offer a better vision of spiritual truth and justice.

Congregationalism has been represented in Bohemia for fifty years. Under the noble leadership of Rev. John S. Porter and his predecessor, Dr. Albert W. Clark, a strong group of churches has been built up. The work has been done in spite of fearful odds. I had the pleasure of attending four services in the Congregational churches of Prague. In every case the halls were crowded. The people are eager. The noble ministry of Mr. Porter and those associated with him has borne much fruit. The atmosphere of the churches is one of profound earnestness. We may well be proud of having a share in so glorious an undertaking.

God bless you as you plant and water the new Eden at Europe's heart! May patience be given to President Masaryk and his associates to solve the problems of peace and to build the new Republic on enduring foundations. May light be given to all who mold the nation's destiny, that Czechoslovakia may be a center of contagion for all the things which belong unto peace. May grace be given to those who are leading the religious forces of the Republic that they may build strongly together and for our God.

BIRTHPLACE OF JOHN HUSS
IN HUSINETZ, CZECHOSLOVAKIA

THE MISSIONARY AS A MAN OF THE WORLD SEES HIM

By CHARLES W. WOOD[1]

"DEFENDING missionaries is too much like defending Socialists or Americans or women. Almost anything you say about them might be denied with reason by somebody who knows one. I will not therefore attempt a wholesale defence. I know about one hundred of them intimately. They are mostly American Protestants and they are all located in China. I am not a Christian. I'm as far away from the Church as a man can get. But I can say for this one hundred that they comprise the biggest, broadest, most worthwhile aggregation of human beings with whom I have ever come in contact.

"They are not all alike. A few of them—my impression is that the breed is scarce—seemed to think that their mission in life was to teach the Chinese a new way to get their sins forgiven. Some others were bent on teaching what they believed to be a superior moral code. The vast majority were only moderately interested, if at all, either in theology or ethics, but were in China solely because China gave them an opportunity to live a complete life of service. These men and women, for the most part, did not drink, smoke, toddle, or play cards, but they didn't attach the slightest value to these abstinences.

"They loved the Chinese; and helping a Chinese waif get through school, or coöperating with a Chinese family to unbind the feet of a lot of little girls, so that they could run and play and dance if they wanted to, amused these missionaries much more than they could be amused by an ace full or a million dollar cocktail. The tourists who were so bored with life that they had come to look upon time as an enemy which they had to kill, seldom seemed to understand this. They found the missionaries difficult, alien. They couldn't talk with them, they often told me. This is not surprising, considering the range of the average tourist's talk.

"Going over on the boat, whenever I wanted to drink I had to drink with tourists. Whenever I wanted to talk I had to dig up some missionaries. I don't mean talk about religion. I mean I had to go to the missionaries to get any understanding of Chinese character, of Chinese culture, of international problems, of industrial evolution (beyond such items as the present price of hides) and for any analysis of the world changes which had been brought about by the war.

"I expect the missionaries to be criticised. There is every reason why they should be criticised by the guarantors of things as they are. It seems incongruous, however, that they should be jumped upon by that small coterie of Americans who actually do believe in the dissemination of ideas. The real missionary is necessarily a revolutionist. He cannot be a narrow nationalist, for he believes in the kingdom of heaven on earth. He cannot go strong on the preservation of our institutions, for he believes that the whole world of Mammon must be destroyed. Neither can he whoop it up very loudly for 'the faith of our fathers.'

"In other words, the typical missionary is a typical 'foreign agitator.' It is fitting that he should be damned by those who damn foreign agitators here—by those who appeal to bigotry and nationalism and local prejudices in order to keep the rest of us from criticising the institutions which our holy forefathers have wished upon us.

"One other point, even if I take up your whole column. This world is in a very precarious situation. The war which was to fix everything right didn't pan out very well. Patriotism fluked. The international scramble for markets is going on, and every nation is doing all it can to embarrass every other nation with tariffs, special agreements, etc. In other words, we're still in a state of war; and unless we hit upon a different scheme for world organization we shall soon exterminate ourselves.

"The only practical scheme I know of is the one which is being advanced by the American missionaries in China; and that is being advanced in the one country where it counts most. China is the least nationalistic of all great countries on earth. It is probably the most highly cultured. Modern industrialism and the modern state have not made much headway there as yet. In this situation the American missionaries are preaching the gospel of organization for service instead of for commercial advantage. They are not only preaching it; they are practicing it, and it works beautifully.

"They are practically the only foreigners in China who are close to the Chinese people, and they didn't attain this position through their preaching. They attained it through their service—through their demonstration of the practicality of the social teachings of Jesus, regardless of how one prefers to get his sins forgiven. They are preaching this gospel, moreover, as a principle of world organization.

"I am no Christian theologically, but I do know that the world must organize on this principle. The American missionaries in China seem to me to have the key to world redemption. If America could only understand this and get behind them, we would soon have no further use for war."

[1] Reprinted from Heywood Broun's column in the New York *World* for November 17, 1922.

MISSIONARY LETTERS

FROM ZARAGOZA, SPAIN

"The Church of the American Board in Zaragoza, Spain, had the honor of entertaining for the second time the General Convention of Christian Endeavorers from all over Spain, who met there for three days, July 25 to 28, 1922.

REV. AND MRS. WAYNE H. BOWERS AND FAMILY
Barcelona, Spain

"The first convention was held twenty-two years ago, in the same city, and under the direct inspiration of the American teachers in the school for girls at San Sebastian. It was relatively small and met with much opposition, the newspapers denouncing it severely, although no open interference with the meetings occurred. In the interval of twenty-two years, three other conventions have been held, with steadily increasing numbers and enthusiasm. They met in the cities of Barcelona and Valencia.

"The one just now held surpassed them all. One hundred and fifty delegates were in attendance, from Madrid, Barcelona, Valencia, Malaga, Bilbao, Santander, San Sebastian, Salamanca, Alicante, and a number of smaller places. There was no interference whatever, and the presence of so many strangers, wearing the Christian Endeavor button neatly pinned to the national colors, and passing through the important streets at frequent intervals, attracted much attention, not all unfavorable by any means.

"The meetings were enthusiastic, the speeches uniformly good, the singing inspiring, and at the night services many had to be turned away from the doors of the chapel on account of limited seating capacity.

"One special feature of the convention was an afternoon meeting in which none but ladies took part. Another was one in which only young men other than regular workers in churches were allowed to take part. This latter service was very impressive, and as the need of young men for the work in general had been stressed during the convention, the leader of this meeting made a special appeal for volunteers. It is almost certain that two or three young men will ultimately become available for the work, as a direct result of this meeting.

"The Convention united in the utmost harmony delegates from at least five different denominations. At the same time, a meeting of colporteurs of the British and Foreign Bible Society was held, they attending all the sessions of the Christian Endeavor Convention, and having their own private sessions the day afterward. There was also a session of the Junta Regional del Norte (the group of churches maintained by the American Board) held the day after the Convention proper. Altogether, the week witnessed the most important gathering of Evangelical workers and people that was held in 1922 in the land of the Inquisition.

"Reports from several cities tell of meetings held after the delegates had returned, in which the enthusiasm of the gathering was transmitted to those who had been unable to attend. The writer attended one such meeting in Barcelona, on the Sunday after the convention, where eight or ten enthusiastic speeches were made before an audience representing half a dozen churches of that city.

"It may not be out of place to give here one interesting item from the Spanish field. The American Board churches have adopted a simple system of weekly giving in envelopes, for current expenses, with pledges made beforehand. Thanks to careful work in exhortation and explaining, the system has been adopted with good will, and the results, based on the first half of 1922, showed that the *per capita* giving of the members had almost reached the five-dollar mark, on a yearly basis. Since the average seven years ago was only about one dollar, this represents a genuine advance."

Wayne H. Bowers, Spain.

"LAS BODAS DE ORO" OR THE GOLDEN JUBILEE OF MISSION WORK IN MEXICO

"It was the evening of November 3, in Guadalajara, in the little Congregational Church called 'Divino Redentor,' which was built with so many difficulties about thirty-two years ago. Many extra benches and chairs had been brought in to fill every available space. Around the walls were draped the national colors of green, white, and red. The service was to begin at seven-thirty, but long before the appointed time the main auditorium was full and everybody sitting quietly and expectantly. The hour of the long-looked-for celebration was drawing near.

"But why all this interest and celebration? Because 'Las Bodas de Oro' or the Golden Jubilee of the missionary work in Mexico was about to begin. Just fifty years ago, in November, 1872, the first Congregational missionaries arrived in Guadalajara. These included Mr. John Stephens and Mr. and Mrs. David Watkins. Here they began the mission work

in honor of which, from November 3 to 13, a special celebration has just been held.

"The opening service began with enthusiastic singing by the congregation of a special Jubilee hymn written for this occasion. After a chorus adapted from the hymn, 'Onward, Christian Soldiers,' was sung by the 'señoritas' of the mission school known as Instituto 'Colón,' the pastor arose to introduce the various delegates and to give an opening address. This was followed by an address of welcome, and the reply by one of the delegates.

"Various Protestant Churches represented in Mexico were invited to send delegates; the Methodist Episcopalians, the Southern Methodists, the Northern and Southern Presbyterians, and the Disciples responded by sending some of their leading people as representatives, while the Baptists sent a telegram of congratulations. From our own large field of five states, all but two or three of the Mexican pastors were present, as well as all but four of the American missionaries. About one hundred and twenty-five delegates were sent from the native churches, and in some cases these had to travel two or three days on horseback in order to come to the celebration.

"Guadalajara has two small Congregational churches, and the delegates gathered for the morning and afternoon sessions in the smaller church, while the more popular evening sessions were held in the larger one.

"The day sessions consisted largely of devotional services: Bible studies, Conferences on Sunday schools, Women's societies, Christian Endeavor, Educational Work and the General work of the field.

"The evening sessions were largely attended. Beginning with the first night, the church, which holds about five hundred, was crowded with not only the visitors and members of the Guadalajara churches, but many outsiders also. The hallway and doorway were always filled with the curious and those still too fearful to enter a Protestant church.

"One session of special importance was held on the last Sunday morning in the largest theater in the city, which the government granted rent free for our use. Various organizations among the working classes of the city were invited to attend this service led by Mr. Vicente Mendoza. He is recognized as one of the leaders among Protestants in Mexico, is a writer of many gospel hymns, and a forceful speaker. Over two thousand people listened to his powerful address on 'Socialism and its Christian Solution.'

"The addresses were earnest, thought-provoking, and distinctly modern, consisting of such themes as, 'The Mission of Protestantism in Mexico,' 'Religious Education of the Young People,' 'The Influence of Christianity in the World,' 'Our Schools as Sources for Future Christian Workers,' etc. The work of the first missionaries, the struggles and accomplishments of the past fifty years, and the hope for the future work were all presented. The final session consisted of the ordination of three Mexican pastors for the Christian ministry.

"The 'Bodas de Oro' are now past, but the interchange of ideas, the knowledge of the present work, the spirit of coöperation, the inspiration gained, and the contact with able native workers full of an earnest desire and ambition to carry on the work that others have begun, give us the reason to believe and the almost certain hope that the next fifty years will see great changes in Mexico and the extension of the principles of Jesus among the neglected Mexicans."

Vera H. Lorbeer, Guadalajara (B.).

CORNERSTONES IN PEKING

"These are years of starting traditions and customs that are so large a part of college loyalty and sentiment in our Western colleges. We at Peking University have already established the semi-annual outing to the new site, a few miles north of the city, between the impressive Western buildings of the American Indemnity College and the picturesque golden roofs of the Summer Palace. Classes were suspended on October 14 in order that practically the entire student body and faculty of all schools might go by special train, distinguished with banners, for a whole day among the fields, trees, and artificial hills of this old princely garden. Men, women, and teachers were scattered into small groups for lunch and games. With utmost difficulty, the ice is being broken and the rigidity of the Chinese separation of the sexes is gradually lessening. To tell the truth, those who most eagerly foster social contacts for the boys and girls gasp occasionally to see a couple casually—no, really with utmost embarrassment on the part of the girl, at least—wandering along together. The transition class who will graduate from Yenching College in January planted their tree and set up a considerably more conspicuous tablet, with a program of short speeches and a song of fine sentiment of farewell.

"The whole group inspected the new theological buildings, already up to the second story and the sample section of roof, and went to the Sage Memorial Building, the recitation hall of the Women's College, to lay the cornerstone. Guests, faculty, and men students were grouped picturesquely along a curve of hills, while the women massed on the open platform of the first floor beside the speakers, the better to sing a song especially written for the occasion. An opening prayer by Professor Galt and introductory remarks by Dean Alice Browne Frame were followed by a number of brief speeches. Mrs. Hsiung Hsi Ling, a well-known philanthropist of Peking, spoke for our Chinese friends; Prof. Walter Davis for the University; Miss Li Toh Ch'uan for the graduates; and Miss Chang Ch'un-ying for the students. Into the stone were put a Chinese Bible, photos of our present building in the old Manchu palace, the names of all present students and teachers of the Women's College, recent university

programs and bulletins, our favorite hymns, a Chinese newspaper, and the Social Creed drawn up by the Christian Students' Union of Peking.

"Mrs. Calhoun, wife of a former American Minister, laid the stone, as representative of the American women who are financing the college. The ceremonies closed with the full chorus heartily singing the Chinese strains of our University song. The singing continued most of the way home in the train, for the girls are rather proud of their recent acquisition, parodies and varieties of student songs of loyal or frivolous nature, and the men were eager to learn them."

Jean Dickinson (B.).

THE SUMMER CONFERENCE IDEA SPREADS

"There seems to be a general consensus of opinion that summer conferences for Christian workers, whether in America, England, or elsewhere in Christendom, can be both pleasurable and profitable, even with many other summer attractions on hand. Such also is the opinion of the eleven Bible-women of the Balkan Mission of the American Board, who met, July 14–28, in Sofia, Bulgaria, for a Summer School for Plans and Methods.

"We were a happy group of women. Wit, humor, personal experiences flavored our meals, our outings, our evenings together. Our serious hours for study and conference began every morning at nine o'clock and lasted until noon. Each morning a devotional service was led in turn by the Bible-women. This was followed by an hour of Bible study, led by the writer, taking for a text-book Stalker's Life of St. Paul, which fortunately is translated into Bulgarian. Then followed a lecture from an outside speaker.

"Three missionaries gave two addresses, each on 'Social Christianity' and 'Religious Education,' giving some of the newer aspects and methods at work in the Christian churches in America. Miss Pavlova, one of the teachers of the Samokov Girls' School, gave two very helpful addresses on 'Personal Evangelism' and 'The American Woman in the Church and in the Home.' A lady physician residing in Sofia lectured on the much-needed subject of 'Home Nursing and Hygiene.' Mrs. Woodruff, one of the American Board missionaries living in Sofia, gave a practical demonstration of a modern Sunday school and entertained the Bible-women one evening in her home.

"The writer gave a lecture on 'Fourteen Practical Ways of Applying Social Christianity.' She asked each Bible-woman to choose at least two of these 'ways' for her own special work among the women during the coming year."

Agnes M. Baird (I.),
Samokov, Bulgaria.

THE UNIVERSAL MANDARIN COLLOQUIAL BIBLE

"In the spring of 1922, in Peking and Shanghai, were some notable gatherings of persons coming from almost every whither and speaking many languages, yet in all these meetings using but two tongues—the one our own almost world-wide English, the other the Universal Mandarin Colloquial, the latter scarcely yet a quarter of a century old. Whence came this new tongue, suddenly emerging into the light?

"Slightly more than three decades agone (1890) there was a memorable conference in Shanghai, and the one *living* question, filling many hearts, was: Is it possible, out of all the conglomerate of Mandarin filling most of this Continental land, to construct a *new* language which might rightly be called *The Universal* Mandarin Colloquial of China? Some of us had made long journeys in many directions, everywhere, with our own peculiar Mandarin, preaching the Good Tidings. And our hearts were crying out, Oh! if we might give China the Book from Heaven in one language which should go to well-nigh the whole of this great Republic, with its healing, life-giving message! Would it be too great a venture of faith?

"It was this venture which we made at that convention. A Mandarin-speaking committee of five members, each with his own pundit and speaking his own dialect, was chosen, while each pair was separated from all the others by a considerable distance, so that we might represent the difference in language among us.

"Where then, if anywhere, did such a universal

THE BIBLE-WOMEN OF THE W. B. M. I. OF THE BALKAN MISSION
Taken at the close of the summer Bible School in Sofia, Bulgaria, July, 1922

language exist? Dr. Mateer, our first chairman, thought Shantung was the fountain-head of Mandarin. Was it not the home of the great sage? And Confucius was a word master. Perhaps, however, Peking was rather the center of Mandarin. Officers of Government were called Mandarins, and they were supposed to learn the language sometimes called Pekingese. Also in many large cities, as Sianfu, there were colonies of Manchus living by themselves and speaking pure Pekingese. All over the north, east, west, and southwest, various shades of the

DR. GOODRICH IN HIS SUMMER STUDY

same language were spoken. And the final result of our work was such a mingling of them all as to make one tongue.

"Our labor the first few years, counting the learning to work together, the difficulty in understanding one another, the long and sometimes trying discussions, the translation of difficult phrases, and the finding of words in our Bible that did not seem to exist in one or two of the dialects, all combined in what was often a work of travail. But we held to our task as it trailed along through a score of years. At length the three great Bible Societies took us up and carried us through, for eight years paying our salaries, hiring our teachers, renting our houses, furnishing us Commentaries—everything we needed till the work was complete. What a joy at last to give our whole time and strength to the work and to find it possible to translate the entire Bible into a Universal Mandarin Colloquial, a language spoken by three hundred million people, and sought for and studied by a little sprinkling from the millions left in the southeast corner of China.

"The longer we worked, the closer we came together. *We were always united in our faith in the Bible, the faith of our childhood;* and when the work seemed to be done, we must needs look it over once and again, giving it a last loving criticism. How many weeks and months we gave to some books like the Psalms, Proverbs, Job, Isaiah, and other wonderful records!

"And did we fail in not incorporating into the text some of the incoming Japanese expressions, or expressions, though of Chinese origin, which had not yet become a part of the familiar speech of the people? I do not know. Other things being equal, we preferred pure Chinese easily understood, for we earnestly sought a translation for the common people. We were fortunate in having some rare teachers. In the final settlement of the text they were invaluable.

"Our work is by no means perfect. But we did our best; and now we rejoice that the Bible is printed in four editions in this new and wonderful language; and is being carried far and near to millions yearly with its message of love and life."

Chauncey Goodrich, D.D., Chairman,
Peking, China.

AFTER FORTY YEARS IN KOVILPATTI

"Sunday, August 27, 1922, will always remain a historic day in the annals of the village of Kovilpatti. Visitors came in motor cars, bullock-bandies, and pony jutkars from Madura, Pasumalai, and Battalagundu; while nearby congregations came in a body on foot across the fields. An Indian band met us, and in procession escorted the company through the village streets to the little Christian chapel. It was a new prayer house, built and paid for by the villagers. Formerly the missionary built the little prayer house, and urged the people to come. But now in this case the happy villagers built their own little Bethel and invited the missionaries and others to come, and there were far more people outside than were able to get inside that small house of God.

"Dr. J. S. Chandler was master of ceremonies, assisted by Dr. J. J. Banninga and the Rev. Messrs.

Photo by Dr. Banninga

THE KOVILPATTI CONGREGATION
On the right, Rev. V. Santiagu and Rev. I. D. Barnabas, the local Council and Pastor

B. V. Mathews, V. Santiagu, and I. D. Barnabas. It was inspiring to see that large crowd forsaking their idols, turning their backs on the Hindu Hill Temple, and bowing humbly before their newly-found Swami —the Lord Jesus. One hundred and twenty-one persons were baptized at the service—the largest number at any one time in the history of the Madura Mission. They represented twenty-nine families and in many cases whole families came in. In two or three cases there were seven in the family, including the old grandmother. One family numbered eight, and just numbers of fine, strong boys and young men. It made us all thrill with a new emotion to see whole families kneeling before the Lord Christ and receiving baptism into the Christian faith.

"On becoming Christians the people, in addition to discarding their Hindu idols, religious rites and ceremonies, discarded also their Hindu names, and desired Christian names. It was difficult to find appropriate names for so many A great many of the new ones, of course, were Biblical names. One family of three—father, mother, and fine, big son—took the names: Abraham, Sarah, and Isaac, the son of promise.

"Pastor Santiagu is hopeful that this group movement towards Christianity will spread throughout that section of the country, as a result of Kovilpatti's becoming a Christian village. He said there are ten villages around that center, whose people are of the same caste and more or less closely related to the people of Kovilpatti. They are becoming interested in the gospel of Christ, and this recent movement is bound to have an influence upon them."

Rev. Albert J. Saunders,
Madura Mission, India.

THE BOOKSHELF

Making the World Christian: The Essential Objectives in Missionary Endeavor. By John Monroe Moore. The Fondren Lectures for 1921. George H. Doran Co., New York. Pp. 323. Price, $1.75.

Here is a book of real value to the pastor who wishes to get a fresh grasp on the great missionary enterprise, and to the growing group, laymen or laywomen, who are keenly interested. It can be commended most highly as the latest and most suggestive work bearing on this general theme.

Dr. Moore is a bishop of the Methodist Episcopal Church South. His qualifications for the giving of the set of lectures embodied in this book are ample. A tour of the world in 1908, the editorship of a missionary publication, eight years' experience as a missionary secretary, and four years of field service in missionary work in Brazil attest this.

The titles of the chapters are fresh, and the treatment under each one amply carries out the anticipation of the headings. They are: Interpreting Religious Beliefs; Reconstructing Man's Thinking; Creating Human-Mindedness; Elevating Social Values; Vitalizing Ethical Ideals; Constructing an Adequate Faith.

His emphasis on the purpose of missionary activity is particularly valuable. It is not to antagonize native beliefs in the lands to which the missionaries go, or to destroy them, but to discover in them, in an appreciative way, all the notable elements which find a parallel and in some cases may not be found in our own Christian faith. Take this sample:—

> "The conquests of Christianity were the pride and boast of the Church during the first dozen centuries. The sword and crucifix were companion instruments in establishing its domains. The Christians acquired a military vocabulary in these ages of conflict, and, unfortunately, military terms still remain in the speech of the Church for the characterization of its movements. Triumph, victory, advance, campaigns, conquest, are words used to express the manner of its enlargement. Christianity should now assume such an attitude toward the world and its own task as to render this very terminology obsolete. The vocabulary today should be marked by the words: seeds, cultivation, growth, increase, harvest, life. Religion cannot be properly interpreted to the non-Christian world through the terminology of the battlefield. Christianity goes to the non-Christian world upon no campaign of conquest, but upon a mission of love, light, and life.

> . . . The Christian Church has come to realize that the power of Christianity is due to its transforming influence through its creative energy."

He affirms that Christianity has come to its time of supreme testing, and this is its day of largest opportunity. It is not a question whether the world will have Christianity *or* Buddhism *or* Mohammedanism *or* Judaism. The big question is, will the world have Christianity? He recognizes the fact that Christianity is now facing a more intelligent non-Christian world than since the first two centuries, and must make its appeal upon its record and the rationality and compass of its projected plans. He discusses the growing atheism of many of the more enlightened peoples on the mission field, and stresses the danger that lies in this unless something worthy is given to fill up the void. He devotes a section to the need of bringing personalism into the religions of the peoples among whom we work, as an offset against paganism and polytheism.

So he moves through the various attractive themes he has laid out, indicating how Christianity is endeavoring to open up new avenues of thought on the problems of life. He leaves no doubt as to the outstanding obligation of the missionary to proclaim the gospel, but along with this he finds the very great need of a development of the social forces that will make that gospel effective in all the realms of life.

Here is a good section bearing on the thought of the missionary as "the advance agent of Christian civilization," to use Ambassador Morgenthau's words:—

> "The Christian missionary is more, therefore, than the exponent of a new religious belief. He is the representative, the incarnation, the epitome, and therefore the interpreter of a new civilization and of the sources from which that civilization came. To be sure, he goes out to teach Christianity and to make Christians of the people, but his largest instructions are in his life. He interprets Christianity more by his personality than by his words. In his personality he carries the impact of his country, his college, his church, his nation, his family, the society that has produced him, and for a lifetime he endeavors to put into form and actualities what he carries in conceptions and impulses."

He concludes with a few strong words on the unprecedented need of increased missionary activity as a result of the backwash of the Great War.

What is the outlook for making the world Christian? Dr. Moore does not look for it as possible in any instantaneous process, or any one-generation program. His concluding words are:—

> "There must be the time exposure and the processes of life and construction. But the ages belong to God. He has undertaken the salvation of the world and there is no place for discouragement. The enormous task is within his powers. Equipped with the Christ plan of human redemption, reinforced by genuine Christian character, inspired by unfeigned Christ love and energized by redemptive spiritual power, man valiantly goes forth to deliver to the world a competent Christianity, and to construct for all humanity an adequate religious faith. With Robert Morrison we may boldly declare this day, 'The outlook is as bright as the promises of God.'"

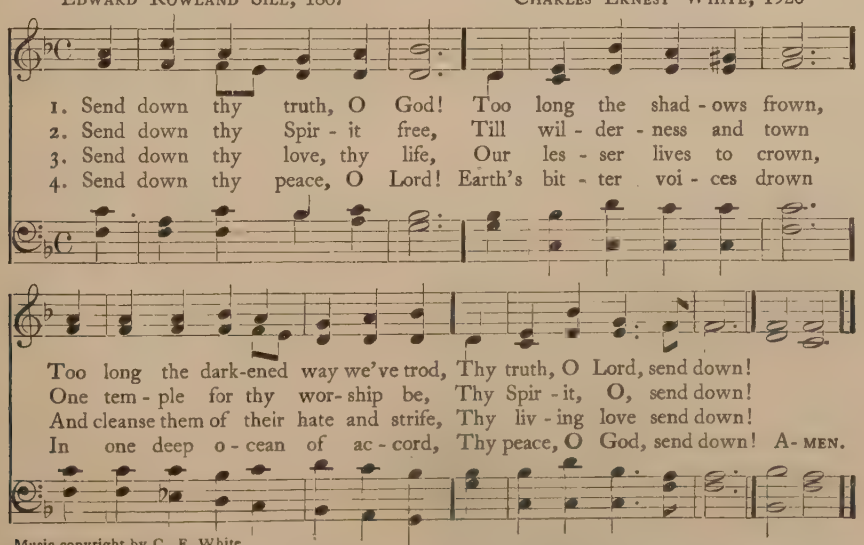
It is truly a notable book—big in vision and big in faith.

C. E. W.

Send Down Thy Truth

SILL

EDWARD ROWLAND SILL, 1867 CHARLES ERNEST WHITE, 1920


1. Send down thy truth, O God! Too long the shad - ows frown,
2. Send down thy Spir - it free, Till wil - der - ness and town
3. Send down thy love, thy life, Our les - ser lives to crown,
4. Send down thy peace, O Lord! Earth's bit - ter voi - ces drown
Too long the dark-ened way we've trod, Thy truth, O Lord, send down!
One tem - ple for thy wor - ship be, Thy Spir - it, O, send down!
And cleanse them of their hate and strife, Thy liv - ing love send down!
In one deep o - cean of ac - cord, Thy peace, O God, send down! A - MEN.

Music copyright by C. E. White

We are glad to take this method of advertising the new hymn book, "Worship and Song," published by the Congregational Publishing Society, 14 Beacon Street, Boston, Mass. 289 hymns, price $1.00 postpaid. We are particularly glad to do this because the music is that of one of The American Board family.

METHODS AND PROGRAMS

MISSIONARY EDUCATION IN THE PROGRAM OF THE CHURCH

By HERBERT WRIGHT GATES

"THE Church has yet to be awakened to the deep meaning of missionary education." So writes Gilbert Loveland in the Foreword of his book, *Training World Christians*. The statement is a challenge. We wish it were not true. The trouble is that it is too true for comfort.

The observations, conferences, and correspondence of the Department of Missionary Education show that it is the exceptional church which makes missionary education an integral and effective part of its program. In most it is limited to the programs of the woman's society, occasional talks by "speakers" in the Sunday school, from the pulpit, at the midweek meeting, and the rather general missionary topics of the young people's society. The Church School of Missions, in spite of its proved values, is an unknown quantity to most churches, and few indeed are those in which the religious educational policy includes a conscious aim to make mission study and missionary service a vital factor in the Christian experience of every member.

This situation raises a question. Why missionary education? Why this additional demand upon the Church with its already crowded program?

The first answer that usually occurs to one is *Missionary education is needed to secure adequate support for the world-wide enterprises of the Church.* True and important, but hardly the most important. One cause of the present situation is that missionary education has been promoted rather too exclusively from this point of view. The immediate financial aim has been so much in the foreground as to obscure aims and values that are even more fundamental and more surely productive of both financial support and personal service.

A second answer is that *Missionary education has a healthful influence upon the Church.* Many a church has found its way out of barren wastes by the enlargement of its horizon and the broadening of its activities. The writer recalls a church that for years had struggled under a paralyzing burden of debt only to throw it off triumphantly after taking on the added burden (?)—no, the invigorating stimulus, of a missionary pastor. There are many such.

"There is that scattereth and increaseth yet more," said the wise man. If one still doubts, ask this question: Is it worth while paying the bills for a church which fails to serve mankind in the spirit of its Christ?

Following the stream of cause and effect nearer to its source, we come upon this: *Missionary education is needed to produce well-rounded Christian character in the individual church member.* The development of personality is in exact relation to the range of its interests and activities. The religious life is no exception to this law. Christianity stands for the full and symmetrical development of the individual, but this is achieved only through right adjustment to social relations in the home, in the community, in the nation, and "to the uttermost parts of the earth." Religious education in America today cannot be content with a product which does not bear what Dr. Fleming has so happily called "The Marks of a World Christian."

Still another reason for missionary education is *its power to enrich and vitalize the program of religious education.* There is material here for an article much longer than this. We face the fact that all too many of our young people are dropping out of the church school just when they most need its influence. We are painfully aware of failure to inspire those who remain with a compelling passion for service, a sense of mission. Our attempts to teach the Bible have not made it real to the imagination or given it authority over life and conduct to anything like the extent that we so earnestly desire. Can missionary education help here?

The records of missionary service are the sequel of the Book of Acts and bring it down to date. The teachings of the Bible are revealed and illustrated in the lives of our modern prophets and apostles at home and abroad. Many of these still live. The pupil occasionally sees and hears some of them. All this helps to link the scenes and incidents of ancient Scripture with those of today and to make them a part of present experience.

Even more important is the way in which the spirit and method of the best modern teaching is thus brought into religious education. The pupil learns by doing and the process becomes one of purposeful activity, with aims selected or adopted by the pupil as having significance and interest for himself. This is the project method applied to religious education. It may be stated with confidence, in view of repeated experience, that no other plan can do more, if as much, to make religious education seem so worth while to our children and youth.

Again, consider the appeal of missions to the heroic and sacrificial idealism of youth. Walter

Lambuth has called medical missions "the great adventure of the Church into a world of desperate need." The same may be said of all missionary work. Here we find the Church at her best, revealing all the resourcefulness and daring of the pioneer. Dr. Haskell, in his charming little pamphlet, *The Lure of the Missionary Adventure*, has fittingly quoted Kipling's lines:—

"We were dreamers, dreaming greatly, in the man-stifled town;
We yearned beyond the sky-line where the strange roads go down.
Came the Whisper, came the Vision, came the Power with the need,
Till the Soul that is not man's soul was lent to us to lead.
As the deer breaks—as the steer breaks—from the herd where they graze,
In the faith of little children we went on our ways.
Then the wood failed—then the food failed—then the last water dried—
In the faith of little children we lay down and died.
On the sand-drift—on the veldt-side—in the fern scrub we lay,
That our sons might follow after by the bones on the way."

Can we afford to lose the inspiration of this appeal?

Finally, we might sum up all our reasons in this: *Missionary education is needed to make and to keep our program really Christian.* We need a new orthodoxy in which service shall be a prime requisite. New, did I say? Well, at least as new as the teaching of Jesus. Did he make anything more clear than this, that the spirit of service is not only the mark of rank, but the condition of being in his fellowship? "He that is greatest among you shall be your servant." Upon the unfruitful life he pronounces sentence: "Cut it down: why doth it also cumber the ground?"

Perhaps nothing speaks more loudly of the need for missionary education than the fact that so many church members find it possible in the same breath to claim Christian standing and disclaim interest in missions.

Before us lies the Great Adventure. Shall we not enter upon it, we and our children, lest the evil days come in which it shall be said of the Church that it is "afraid of that which is high"?

UNITS OF THIRTY

By Mrs. LUCIUS H. THAYER

In the North Church in Portsmouth, New Hampshire, we have united the Women's Home and Foreign Missionary Societies and a group of King's Daughters, which formerly worked for church aid and local benevolence, in the Women's Guild. We consider every woman in the parish (and we stretch the limits of the parish to cover every one in any possible way affiliated with our church) as a member of the Women's Guild. The nominal membership fee is one dollar, but many unable to pay work under the Guild.

Since we recognize the inspiration of a great union organization, and at the same time the fact that people are much more closely held in small groups than in large ones, we have organized our women into units of thirty members each. Each unit has a captain and two lieutenants. Each unit leader recognizes that she is in a sense the minister of a small parish. It is the business of these leaders to keep in touch with their women, finding out and reporting to the president of the Guild cases of illness, trouble, need of any sort or the possibility of helpful service.

Notices of special meetings, general calls for service of any kind, and other matters which call for publicity, are passed on to our twenty captains and by them and their lieutenants to five hundred and eighty women. This gives us good publicity without expense and with the addition of the personal touch. Special tasks are from time to time assigned to different units.

A monthly council is held for discussion of individual and general problems. In October an annual supper is given for all the women of the parish. At this time leaders of units speak on their work, and community singing and inspirational talks form part of the program.

The Guild meets on Tuesday afternoon of each week for sewing and packing. One day in the month an all-day meeting is held, with luncheon served by some unit. Work is done for local needs, boxes sent to home missionary pastors, pensioners of Ministerial Relief, Seaman's Friend Society, Congregational colleges where special clothing is needed for worthy students, schools and hospitals in this country under the A. M. A., and abroad under the W. B. M. Boxes are also sent to Near East Relief and the Grenfell Mission. Last year thirty-five boxes were sent, valued conservatively at over $800. Work of this sort on a large scale means a great amount of sewing and mending, and the urge of this work brings out a far larger number of members than we were ever able to secure at a regular missionary meeting.

For three-quarters of an hour every Tuesday, a program of some sort is given. On at least two afternoons in the month this program is of a missionary sort. It is necessarily a popular program, consisting of letters, articles of current interest, missionary playlets, and such other material as we are able to secure. This plan does not allow for intensive study or carefully developed work with missionary study-books. That work for an interested and competent few must be covered in other ways. At several times during the year we have missionary speakers. As we also have missionary

speakers at many Sunday evening services during the winter, the people have an opportunity to be well informed about various fields by those who have had recent personal touch with them.

The home and foreign missionary auxiliary societies still maintain a skeleton organization by holding an annual meeting, in order legally to handle the funds which have been left them.

The treasurer carries four distinct funds, home missionary, foreign missionary, community, and Guild or general fund. Gifts may be made for any special purpose. These gifts are supplemented by appropriations from the general fund. Money is raised by membership fees in the Guild, by special gifts, and by the usual methods of raising money in which those who have no money to give can give service. We hope this year to introduce a new feature by the distribution of bulbs to shut-ins, and the raising of pots of flowers by them for an Easter flower sale, a means warranted to secure satisfactions along the way as well as probable ultimate financial returns. Last year each unit was asked to raise or give at least ten dollars for a special fund.

During the last two years since this plan was put into operation, all financial obligations have been met and an increase has been made in our gifts to missions.

To the minds of those who have been watching the working out of this plan it seems to hold large possibilities of development and usefulness. It draws together all the women of the parish, gives to each her place and her work, unites all in the whole extension work of the church, local, home, and foreign, widens the horizon for many busy women, and develops a sense of personal responsibility for the great tasks of the Kingdom. An increase in the number of adults coming into the church membership seems to be one of the results of this method.

Utilizing Church Calendars and Church Vestibules for Missionary Notices

In addition to having a full and attractively worded notice of the meeting of the Woman's Missionary Society on the church calendar, it has been suggested that telling placards or striking posters, advertising each meeting and otherwise calling attention to the missionary work of the church, are a profitable form of missionary propaganda. In this connection it seems worth while to call attention again to the exceedingly well-prepared set of posters sent out by the Student Volunteer Movement. A set may be rented for a week for two dollars or for a month for four dollars. Apply to the Student Volunteer Movement, 25 Madison Avenue, New York City, for further details.

EDUCATING OUR CHILDREN FOR WORLD FRIENDSHIP

By GRACE T. DAVIS

EACH child comes laughing into a world of friendship. Negro mammy or white nurse, it makes no difference to the two-year old, so long as love is kind. It mattered little even to Huckleberry Finn and Tom Sawyer, at their age, that Jim's skin was a different color from their own. But as we grow older the dim concentric circles become vivid, the family within the neighborhood, the neighborhood within the city, the city within the state, the state within the nation, the nation within the world. The lines dividing these grow more and more marked as we near the outer areas, until at last they become too topping for friendship to leap, and we live, not as citizens of the wide, wide world, but as champions of some of the small inner circles alone.

It is perhaps the most crying necessity of our time that we destroy these barriers of the spirit. If we do not do so the dream of the Kingdom of God must perish. This is no mere wordy statement. An education in world friendship is absolutely necessary for our children, if they are not to reap the cataclysm of hatred and despair which the animosities of the past have sown. "God bless the Turks and wipe them off the face of the earth," prayed a little girl, too young to realize the antagonisms of her petition. Before we realize it the children absorb our contempts and scorn, but before we realize it also they drink in our loves.

If we are to educate them for a world of goodwill we must first of all love all mankind. The terrible adjectives of scorn must be cut from our speech—the "yellow peril," the "unspeakable Turk," the "Hun," the "sheenie," the "dago," the "nigger." They must even perish from our thoughts, for words are more real and more powerful than guns.

There can be no real friendship without the spirit of helpfulness. The little Polish boy of whom Margaret Applegarth told in her book, "Our Next-Door Neighbors," had caught the secret. This is his interpretation of the parable of the Good Samaritan. "Comes walking a man—Pole maybe, I thinks. Und comes running bad man und joomps on him. Sooner they joomps on him they makes holes all over him und he most dies. Goes the bad mens, mit his watch und his knife und his pencil-from-silver, und he most dies some more. Then comes walking proud priest. Sooner he sees the man mit holes all over him, sooner he walks away quick. Comes walking nudder man. Goes quick also. Comes riding good Sir American man. Sooner he see, out he joomps. Hoists him into his auto—gently Teacher—und runs him to—er—er—Free Dispensary, perhaps, maybe I think, und gives moneys for the Doctor. 'Cure my

neighbor quick, und so I pays you more moneys,' he says. Und Teacher, sooner we sees anybody in troubles, he is neighbors on us, says Jesus, und we must be good Sir Americans on him quick."

We and our children must learn together how to be "good Sir Americans" and how to share with all the world. It was no mere chance that awakened that great Christlike spirit of love and happiness in the followers of St. Francis. They had given their property and they had given themselves to all mankind, and with that giving came the songs of Jacopone and the canticle of St. Francis to the sun; with that giving came a love which embraced the starry hosts. The two can never be separated—love with giving, and with giving love. Over twelve thousand dollars were given by the Congregational children of the interior states for missions during the past year. We may think of it in terms of schools made possible, or missionaries supported and work done, and it is a great happiness to think of it thus. But think of it for a moment as the sowing of love for a coming age, love, which like the mustard seed shall spring up and grow until it "is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof."

With loving and sharing comes appreciation. There can be no satisfactory world friendship possible for our children without the apprehension of other people's wonderfulness. It is only a very superficial sort of blindness which hinders this. One of the loveliest ideas that Hull House ever carried out was the establishment of the museum where handiwork of the different nationalities in the neighborhood could be brought and where the old women from Syria, Greece, Italy, Russia, and Ireland could compare their own ways of weaving and of doing other things, and admire one another's handicraft. It has been a happy thing that many of the children in our mission bands have been learning something of the games of children in other lands, and can bow like little Japanese girls when they wish to be polite to one another. When we learn to play together we have traveled a long way toward the sunny land of friendship.

Through translations and exchange students, through increasing trade and ease of communication, the nations are drawing nearer. How shall our children meet this astounding, irrepressible push and surge of life as it presses upon them—this,

> "Strong flux of life,
> Like a bitter wine
> Out of the bloody stills of the world. . . .
> Out of the Passion eternal."[1]

It may be that the rivalry and stress have made it easier to hate, but it is also easier to know one another and to understand one another than ever before. In our homes, in our mission bands, in every place, let us lead our children through love and the habits of giving and service outward into that thought world where there shall be no hatred but only that rejoicing admiration and that sympathetic understanding which shall make friendship with all mankind a glad reality.

[1]From "The Ghetto," by Lola Ridge.

THE PROGRAMS

"INDIA ON THE MARCH"

FOR YOUNG PEOPLE

By Ruth I. Seabury (B.)

Purpose and Use of the Programs

Beginning with this number we shall publish here four programs for societies of young people of either "'teen age" or "twenties." There has never been a book so fascinating for study in any young people's organization as the one of this year written by Alden Clark of our own denomination and called "India on the March." Believing that our young people need to have a new and sympathetic interest in the young people of the world, and a broader outlook than their own local church, we are preparing these programs to help them the better to use the book in the general meetings of their organizations. The programs adapt themselves for production in the Christian Endeavor Society, where they may be given by the Missionary Committee, for use in the girls' clubs, young people's organizations, World Friendship Leagues, etc. They may even be adapted for use in the opening session of the organized Intermediate Department or Young People's Department of the Church School.

To give the programs entire, one hour will be required. They may be adapted, however, to meet the needs of a shorter or longer program, and suggestions for such adaptation will be given in many cases. The book, "India on the March," is well worth a goodly portion of the time of our program meetings this year. Four programs are all too few for a real view of India. If it is possible to devote six meetings to it, Programs One and Two may well be divided to occupy two meetings each instead of one. The division will be obvious after reading through the program. Some societies are already planning to give up all the meetings during Lent to this purpose; others plan to use them in six meetings during four months, from January through April; others to use them once a month from January through June, and still others to use them for the months indicated, one meeting a month in January, February, March, and April.

Special Suggestions

1. *Equipment* for the programs should include one good outline map of India, obtainable at the

offices of any of the Boards, price twenty cents; if possible one map of the world, large or small; four copies of the book, two of which may be cut up, the other two for the use of the leaders ("India on the March," cloth, seventy-five cents; paper, fifty cents. Order of any of your Boards). Additional material most valuable for the purpose would be "Building with India," by D. H. Fleming, cloth, seventy-five cents; paper, fifty cents; "India in Picture and Story," a set of six fine pictures excellent for illustration and poster use. The *National Geographic Magazine* for November, 1921; current copies of *Asia;* the *Missionary Review of the World;* recent and current numbers of the *Missionary Herald;* and the picture sheet, *Everyday India,* price, twenty-five cents, would also be valuable from time to time. Page references given in the programs will in each case refer to the text-book, "India on the March." The committee should send for a copy of the "World Friendship Program," or the "Christian Conquest Program," to give them a working basis for the society for the year. The former is for 'teen-age groups and the latter for older organizations.

2. *Advertise* the programs at the meeting preceding the first presentation if possible. One good way to do this would be to have two members of the committee do the advertising. One might read the opening paragraph of the book, stating in advance that it is Mark Twain's opinion of India. A second member might give the little recitation found on page fifty and entitled "That They All May Be One." A poster introduced at this time and left upon the bulletin board would be a good advertisement. If possible have a poster committee to hold over for all four meetings and to coöperate with the program committees.

3. *The general plan* for the meetings should be made by one committee, either the missionary committee, if a Christian Endeavor Society, or the program committee, if other organization. There should be, however, a sub-committee for each meeting. The chairman or leader of each should be one of the members of the program or missionary committee, but the others should be members of the society drafted into service for one program. The committee should count on the help of every member of the society when needed. A third committee, very useful, would be one on current events in India charged with the task of looking up magazines and newspapers to be used when possible in the meeting, and also to be mounted on a bulletin board where all may have the advantage of this educational effort.

PROGRAM ONE

WHERE EAST AND WEST MEET

AIM: To show India's fine heritage, natural beauty and greatness on one side of the picture, and on the other her great handicaps and great need; to show also our responsibility because of our Christian faith and our common heritage.

DIRECTIONS: 1. Divide the committee into two sections. If two meetings are to be planned, each section will direct one meeting, otherwise each should take one-half the time of the first program.

2. Make use of pictures and maps rather than dramatic presentations, since the latter will be largely used in later programs.

3. If the hymns suggested cannot be found, use those having a brotherhood thought in their words.

4. As each succeeding point studied is mentioned some specially prepared person, if not the leader, should mark the map in red or put on a red sticker.

PART ONE—THE ANCIENT EAST

HYMN, "In Christ there is no East nor West,"[1] or "Jesus shall Reign."

LEADER: Introduce this program by challenging the audience to see India (use material on pages 1 and 2). Suggest route, showing on map of world the exact relation of India and the United States, the route to be taken, etc. (page 2). Describe our first glimpse of India (pages 3, 4, and 5), with its contrast of busy modern cities and slow-moving Oriental life.

From this point on members of the team should present topics, illustrating with pictures, using the map and bringing out the special points as follows:—

1. Khyber Pass. Bring out the points of India's history which are common to our own, our great Aryan heritage (pages 7 and 8).

2. Darjeeling. Bring out India's natural beauty. (Page 9.)

3. Ganges Valley. Bring out India's deep capacity for religious belief and the longing of her people for God. (Pages 10-12.)

4. Benares. Show Hinduism and what we can see of the *need* for God. (Pages 13 and 14.)

5. Agra. India's ancient glory and the David and Solomon of her ancient history. (Pages 15-18.)

6. Satpura Mountains. India's wildness and variety. (Pages 18-20.)

7. Tangore. India's great civilization. (Pages 20-23.)

The members of the team should take the most important of these items, that is, 1, 3, 4, and 7. They might well ask other members of the society in advance to report on Darjeeling, bringing pictures of the Himalayas if possible (see *National Geographic* for November, 1921, for beautiful pictures in color), the story of the Taj Mahal and its famous romance, which makes up topic 5, and the thrilling account under topic 6. The material for those is found in the book from pages 7 to 23.

PART TWO—ENTER: THE WEST

HYMN. Use one of Kipling's fine hymns to show the right spirit for dealing with India, if possible, "Father in Heaven, who lovest all," sung in all the schools of Great Britain.

Part 2 should be given over to discussion if possible, the audience being counted upon for participation. If this is not possible members of the team may present the topics as:—

1. What does India give the world? The audience should think of many things. The team will find an answer, however, on pages 27 and 28.

2. What is the natural result of India's wealth and natural resources? Of course this will be answered by referring to the constant struggle by which other nations have tried to possess this wealthy land. The team should briefly summarize the material from pages 28 to 30.

[1] Missionary Hymnal, 15 cents. Order of your Woman's Board.

3. Assign to some one the task of telling the story of Robert Clive.

4. What did Great Britain do for India? After the audience has had a chance at this the material on pages 33 to 35 should be presented and the story on pages 25 and 26 might well be used.

5. Have some one tell the story of Ram Mohan Roy, and ask the audience after it what lessons for the new India his life gives us.

6. As history draws near our own day and more and more nations become democracies, what tendencies will develop among the people of India and what is England's greatest problem?

7. Tell the story of Gandhi to illustrate this point. Be sure to bring out Gandhi's doctrine of non-co-operation, and if possible discuss this.

Note: This half of Chapter Two of the book needs quite a bit of time, more than we are allowing in one-half of one program. If, therefore, a second program is planned, more time can be allowed for discussion, and in that case the story of Tagore (see page 47), the story of India's women (see page 39), all with outside references, too, might well be introduced.

For all this chapter the committee will find much help in an article in this same number of the *Missionary Herald* by Dr. Robert A. Hume, of India, entitled, "The Value to India of Its Connection to Great Britain." (See page 9.)

LEADER'S SUMMARY: The leader or a member of the team should bring out here the two great facts that the East needs the West and the West needs the East, showing the contribution of religious zeal and deep devotion which India can make to Christianity and the contributions in education, social service, and idealism which we need to make to India. Be sure that the aim has been carried out earlier in the program. If not, check it up in the summary. Two great pictures, both found in "India in Picture and Story," of the Taj Mahal and of one of India's Holy Men, will be good ones to emphasize the closing point. The leader might well indicate in his closing the corresponding periods in India's history and that of Europe somewhat as follows:—

India Two Thousand B.C., long before even Great Britain's beginnings (see page 7).
India 600 B.C., developing a great missionary religion long before the birth of Christ, but a religion which like that of the Hebrews needed the vision of Christ.
India 337 B.C., when Alexander the Great entered India among its many invasions and found already there a great civilization.
India 1001 A.D., when another great religion invaded India before the discovery of America.
India 1600 A.D. From then during the time of the Pilgrims, while the great Moguls were on the throne and the most beautiful buildings in the world were being erected.
India during our Civil War days, when at last Britain's rule was made final and the final meeting of East and West began, then India during the World War, taking her part in the struggle and learning of the West a new desire for development and freedom.

SCRIPTURE, Romans 1: 14 to 16. Point out the fact that Paul recognized his debt to all men, as we should recognize our debt to all the world. Before the prayer let the leader read the great quotation from Sir Herbert Edwards, the hero of the Indian Mutiny, found on page 24.

PRAYER—for us. Ask that God may give to us true humility to see in India not an inferior nation, but a great people from whom we may learn much. Ask that we may have the true Christian desire to serve India as she may serve the world, to serve as Christ would have us. Ask that we may have a vision of some share that we may take in sending India to Christ. For India, ask that the hearts of the Indian people, yearning for God, may open to receive Christ. Ask that she may be made humble to see and know her weakness and to learn of Christ through His followers.

HYMN, "We've a Story To Tell to the Nations."

Poster Suggestion. Mount some beautiful picture of India (see *National Geographic* or *Asia* and see equipment section in Introduction); below it use the Kipling verse found in the book facing page 1. Below that print in larger letters, "How Much Do You Know about the Land of Mystery and Romance? Come and Learn with Us." (Give date.)

THE WONDERLAND OF INDIA

FOR CHILDREN

BY MARY LAMBERTON (I.)

CHAPTER FOUR: *King Jesus is Come*

Suggestion for the Poster Committee

Find for your poster (or make an outline paper cutting) a picture of a boy saying his prayers, and under it print or write:

"Dear Father, there's that other boy tonight,
Who's praying to a god that's made of wood.
He wants it to take care of him till light,
And love him—but it won't do any good.
I know he'd ask you if he only knew,
I know he'd love you if he only could.
Dear God, take care of him and love him, too,
That other boy whose god is made of wood."

This will make a prayer poster to keep on the wall. To this attach an invitation card saying, "Come on, to hear how King Jesus came to Sita and Ditt."

PROGRAM

I. Processional to seats, singing the first verse of "Onward, Christian Soldiers."

II. Salute to American flag.

III. Salute to Christian flag:

"I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood in Jesus, uniting all mankind in service and in love."

IV. Song, "Fling Out the Banner."

V. Scripture: Reciting missionary memory verses.

VI. Presentation of Chapter Four. Prepared by Program Committee with help of leader.

1. Description of the "mela" by Bob and Peggy. Bob tells what a "mela" is and Peggy interrupts him to tell what they really saw when they arrived there. Then Bob says, "But the Isai-log people were the best—don't you remember what daddy told them?" Then Peggy tells all about it.

2. Map Study. Locate the Congregational mission stations on a large outline map of India, and place a star or flag for each one. (The Year Book, 15 cents, will tell the names and pronunciation, and the map in "Wonderland" will show the location.)

3. Candle Lighting with stories of—
William Carey, whose light has shone so many years.
Sita, the Brahmin girl.
Ditt, the little dark man.
Our own missionaries (the story of one may be told as an example).

VII. Prayer: that our lives may radiate friendliness not only at home but into the far-away homes of our brown cousins.

VIII. Song: "Jesus Calls Us."

IX. Recessional.

Supplementary Work

A sand-table representation of an Indian village. Make the houses of clay thatched with grass. Green crêpe paper may be cut in the shape of palm leaves

and attached to the end of twigs to make realistic palm trees. Tiny twigs, covered with cotton and tissue paper with faces painted or drawn with pencil, make charming little natives when draped with colored tissue paper.

Note books with pictures or paper cuttings of scenes in India, to be given to hospital children when finished.

A reading table supplied with *Everylands, Here and There Stories*, and missionary story books for the early arrivals.

Mary Lamberton (I.).

BUILDING WITH INDIA

FOR ADULTS

By Daisy Colman (I.)

PROGRAM IV. CO-OPERATION OF THE CHRISTIAN WEST

"Our aim is not so much to get things done as to help people grow."

After a devotional service, consisting of the hymn, "O Master, Let Me Walk with Thee," and the reading of Isaiah 35, let three persons give a five-minute talk each on the following subjects:

1. How the Christian is helping to remove *Ignorance.* (Pages 120-130; leaflets: "A Great Woman and a Great Work," "Their Chance," "Village Schools in India.")
2. How the Christian is helping to remove *Poverty.* (Pages 130-136; leaflets: "India's Womanhood," "Transforming Homes," "Overcoming.")
3. How the Christian is helping to remove *Disease.* (Pages 136-142; leaflets: "American School for the Blind.")

Discussion: What kind of missionaries shall we send to India now?

Leader may secure from candidate department of any of the Boards an application blank, study it and be prepared to tell what requirements her own Board makes of its missionaries.

Have several persons read beforehand pages 144-156 in order that they may bring out some of the many difficult questions our missionaries have to decide.

Closing with prayer for our missionaries by name: Miss Bissell, Miss Hoxie, Miss Quickenden, Miss Millard, Miss Swift (leaflets on each).

JUST MILK

A Story for Children

One of the most startling sights one sees when one goes to India is the funny-looking animals that give one milk. They are such big, black, bony creatures, with such long awkward horns and such a dejected expression on their homely faces. Truly, one is afraid to meet them! Just one degree worse than the animal is the man who milks her. He also is skinny and very dirty, too. One time when the milk tested at about one-third water and the bottom of the pan was covered with a very great deal of dirt and straw, a missionary lady asked another lady what could be done to make the man give her better milk. The older lady suggested that she watch him to see that he didn't put any water in. The man very willingly brought the buffalo to the lady's back door. First they had the man wash off the buffalo, and then they had the man thoroughly washed off. Then, giving him a freshly scalded pail, they told him to go to work. He did so, and the lady with several Indians watched the entire process. The milk was then brought to the house and tested, only to find that it was one-third water.

Nothing would induce the man to admit that he had done anything, and yet it was evident that something had been done. The lady decided to have the process repeated that evening. It was done, and with exactly the same results. They kept it up for ten days, the man coming with a different story each time. Once he said in his most engaging manner: "Why, Madam Saheb, it is as simple as can be. On the way to the house, I have to drive her through a shallow dirty creek where she always stops to drink, and I can't help it if that water gets into your milk!" Finally, an Indian came and agreed to make the man own up to his trick, and eventually we found out that he had a filthy, dirty leather bag tied under his arm, inside his shirt, with a long tube which came down his arm inside the sleeve of his shirt. This very dirty water was traveling down that tube and emptying out inside the palm of his hand as he milked! The lady later bought a buffalo of her own in order to secure good milk.

One time it was noticed that the little boys of the Baby Farm were looking pretty pale and thin. The lady in charge decided to risk the expense, though she didn't know where the money was coming from, and gave each baby one-third of a cup of milk each day. I wish that you might have seen their happy faces as they waited for their turn in the milk line! But tragedy was abroad in the land, and soon the man who kept the accounts came to say that the money was all gone and the milk must be taken away from those babies. The lady in charge said: "Oh, but they must have it. They are already beginning to look better, and they must have that little bit of milk!" So she continued to give it, although there was no money for it. She wrote to friends in America and later received some money. She went over to a place where they kept stray cattle, and there she found the cutest little pocket-edition of a cow that one could imagine. It was about the size of a Shetland pony. It was thin and weak, but it only cost one dollar to buy it! The lady bought some good fodder, and that dear little cow soon gave us all the milk that was needed for those twenty-five children. Did you ever hear of a one-dollar cow that would do so much as that?

Mrs. Katherine V. Gates.

NOTES ABOUT THE FIELDS

Central Turkey

Advices from Central Turkey, dated November 6, give us the first definite knowledge regarding the situation at Aintab that has come to hand in nearly two months. It seems that after the French Consul left Aintab, the Armenian schools in the city were closed by Turkish authority; and we do not know yet whether they have had permission to reopen or not. The ringing of the church bells was forbidden. People are eager to leave Aintab, as it is difficult to live there. There is, however, much fear and uncertainty in Aleppo because of the expectation that the French forces will withdraw from that city about Christmas time, the Arabs giving the Government over to the Turks. Many people are escaping from the Harpoot region and are bringing dreadful stories.

Japan

One indication of the interest taken by Japanese Christians in promoting world peace is found in a study of the peace organizations in Japan. It will be discovered that Christians occupy many of the important offices, and moreover had a large part in creating the organizations. The following officers are Japanese Christians: General Secretary of the Japan Peace Society; General Secretary of the International Service Bureau; General Secretary of the League of Nations Association in Japan; at least four members of the Executive Committee of the Woman's Peace Association of Japan; one Secretary of the Disarmament Association of Japan; and the leading organizer of the International Educational Association of Japan.

MISSIONARY PERSONALIA

Secretary Brewer Eddy writes from China, after visiting Japan, Korea, and the Chinese fields: "I feel as small as a peanut alongside these corking fine missionaries." *Amen.*

Agnes M. Baird (I.), a daughter of the Balkan Mission, is in enthusiastic command of the social and evangelistic work among women, centering in Sofia, the capital of Bulgaria. The Bible-women whom she supervises work in a number of cities and towns besides Sofia itself.

Jean Dickinson (B.) is a member of the faculty of Yenching College, the Woman's College of Peking University, that great union Christian enterprise. The Boards cooperating in the support of Yenching are the W. B. M. I. and the Presbyterian and Methodist Woman's Boards, and Wellesley College.

That reminds us, are you reading the articles entitled "Unfamiliar China," by Seal Thompson, in the *Atlantic Monthly?* Miss Thompson was Wellesley's representative on the Yenching faculty last year.

We wish to correct our statement of important dates in the life of Mrs. H. T. Whitney, which crept into our record in the *Missionary Herald* of November, 1922. Mrs. Whitney reached Shaowu with her husband in May, 1877, not in January, 1878, as we were informed; and her return from China took place in 1919, not 1910, as stated. The death took place in California, September 25, 1922.

Miss Rena Nutting (B.), Diongloh, Foochow Mission, has been off with some of the Chinese workers for a Retreat. Following this, they visited villages where a foreigner had never been seen, and only a few had ever heard of Christ. The workers spent much time reaching out to the crowds who came out of curiosity to see the "foreign-child-old-lady."

Miss Maude McGwigan (P.), a trained nurse who has gone to assist Dr. Alma Cooke in the W. B. M. P. Hospital at Lintsing, arrived safely, and was warmly welcomed by the members of the station and the Chinese with the usual complimentary snapping of firecrackers. Her salary this year is being paid by the Woman's Board of Missions for the Pacific Islands, Hawaii, with whom she spent ten days while *en route* to China.

Members of the Mount Silinda Station write with gratitude of the arrival of Miss Mabel E. Larkins (B.), our new recruit for the Rhodesia Mission, and of Miss Merrill, the missionary nurse who went under appointment of the American Board. Their first task is language study. Famine conditions in that area are most discouraging. Miss Craig (B.) writes of fathers selling their little girls to buy grain for the rest of the family.

The appointment is announced of Mr. Bayard Dodge as president of the Syrian Protestant College, often called the American University at Beirut. Mr. Dodge succeeds the late President Howard S. Bliss, whose son-in-law he is. The Dodge family have been very generous to the University; Mr. Cleveland H. Dodge, father of President Dodge, gave the institution a large auditorium for meetings, recitations, etc., and during the years of the late war furnished nearly $70,000 in money, which was distributed among the poor of Syria.

Mrs. Katherine V. Gates, widow of Rev. Henry L. Gates of Sholapur, India, has been spending a few weeks in Hartford, Conn., with friends of the Immanuel Church, of which she and her husband have been missionaries. Mrs. Gates has just completed a most helpful course of lectures on India, thus giving the people of the church an unusual opportunity. Mrs. Gates is awaiting the arrival in this country of Mrs. Lorin S. Gates, but hopes to return to India in the near future.

At Yenching College, the giving of a play bids fair to become an annual custom. This year, however, the girls have voted to make an innovation by giving the proceeds to the building fund which is being raised in America, instead of to the varied work of their own Y. W. C. A. "We feel," writes Miss Anna Lane (I.), "that it will add to the students a sense of having a share in the whole enterprise." In the same letter she says, "One

thing that we are determined to try to develop is a realization that independence and initiative carries with it responsibility both personal and financial."

The death of Rev. George A. Hall, which occurred at his home in Brookline, Mass., November 19, took from earth a close friend and associate of the American Board circle at the Congregational House. A grandson of Rev. Gordon Hall, one of the pioneer missionaries sent to India in 1812, Mr. Hall was himself a corporate member of the Board from 1907 to the time of his death. From 1907 to 1915, he was a member of the Prudential Committee, and in 1913 was one of the deputation to the centenary observance of the Marathi Mission, which his presence and participation in greatly enriched.

Miss Laura D. Ward (B.), returning to her work at Diongloh, Foochow Mission, and Miss Mary E. Pike (B.), our new recruit for the Wen Shan School, Foochow, had a memorable voyage. After leaving Japan they encountered the end of a typhoon. Then five miles off the coast of China they were marooned for forty hours on a sand bar. Miss Pike writes: "I am in love with Foochow. I can never thank the Woman's Board enough for sending me out here. I'll try to repay you to the best of my ability in service." The mission has put Miss Ward in charge of day schools and evangelistic work in Diongloh county, and she is taking up her work again with zest.

The work of the Union Colleges in the Orient was given a prominent place on the program of the annual meeting of the Woman's Board of Missions in Pittsfield, Mass. In addition to the strong appeal of Dr. Ida Scudder of Vellore Medical College, two members of the faculty of the Woman's Christian College at Madras were among the speakers—Miss Edith M. Coon (B.), vice-principal, now taking special courses at McGill University, Toronto, and Miss Nora Brockway of England, whose father and grandfather were missionaries of the London Missionary Society, and who is vitally interested in the opening of a Teachers' Training College in connection with the college.

Miss Stella N. Loughridge (I.) and Miss Clara C. Richmond (B.) have just returned to Talas, after a few weeks of much needed rest in Beirut and the Lebanon, where they met many missionary friends and found among the refugees about thirty of their former pupils. They also took a short trip through the Holy Land, returning to Mersine about the middle of October, thence by auto truck of the Near East to their station. The relief work in Cesarea, to which Miss Richmond has given her time and strength unremittingly for three years, has been closed because of lack of funds from the Near East. Miss Richmond will now have the oversight of about 1,300 orphans in Talas unless the exigencies of the situation compel the closing of the work.

Isabelle McCausland (I.) is head of the department of sociology at Kobe College, Kobe, Japan. Longing to help in the Christian solution of Japan's pressing social problems, she has chosen this way of doing it because she feels that by putting herself into the lives of picked young Japanese women she can have a far wider influence than by any other method. Besides carrying a full schedule at the college, she has a variety of other opportunities. For instance, in the week of the oratorical contest which she describes (p. 14), "I already had a lecture to give out of town, and had promised to attend an all-day session of a federation of Japanese women's clubs in Osaka." She also serves as adviser to a child welfare committee appointed by the mayor of Kobe.

Fletcher S. Brockman, of the National Y. M. C. A. office in Shanghai, is responsible for the following statements: "China is the largest nation in the world. China has proportionately the smallest student body (*i. e.*, Japan, with only one-sixth as many people, has six times as many students). In China the students have more influence than in any other nation. Chinese nations are now open-minded, seeking the truth. Peking is the largest and most important student center in China—there being about seventy institutions of middle school and college grade. The American Board section of Peking is the heart of this student center. Forty-two schools for poor children were conducted by students in Peking and vicinity last summer—eleven of them in the American Board section."

Miss Agnes K. Inglis, who went to the Marathi Mission last year for temporary appointment, has completed her year of service and sailed from Bombay, October 30. Miss Inglis has been at Bowker Hall, supervising the girls in the boarding department and teaching in our Bombay High School. She has been much beloved and will be greatly missed. It is hoped she may be able to return later. Miss Ruth Simpson (B.) takes up the work of being "Big Sister" at Bowker Hall and writes with delight of the possibilities in that work. Accompanying Miss Inglis is Miss Eleanor Foster (B.), from the girls' school, Ahmednagar. Miss Foster comes home most reluctantly, and leaves a big gap in the staff at Ahmednagar; but she has been ill, and the doctors feel it is imperative she return to this country to recuperate.

Mr. Charles T. Riggs, of Constantinople, has recently been in Salonica, Greece. No sooner had he looked over the mission activities there than he sat him down to write a letter to the W. B. M. I. about the remarkable opportunities for the boarding school which Miss Lietzau and Miss Elliott started last year. With the flocking in of refugees, and the closing of the public schools, it would be possible for both the boarding school and the day school to be filled many times over with most desirable and worthy pupils; indeed, both schools have been stretched far beyond their supposed capacity. In view of the uncertainty of our future work in Turkey, Salonica seems destined to become a strategic center. The quarters now occupied by the boarding school are only temporary, and we are strongly urged to purchase suitable property. Must we again stand helpless before an open door?

The inspector of Training Schools for the Bombay Presidency, after visiting the Training School of the W. B. M. at Sholapur, under the care of Miss M. Louise Wheeler (B.), writes: "This is the only place, so far as I know, in the Bombay Presidency, where the rights of the child and teacher, freedom, are fully respected, and where work with the very little ones is done on independent lines, suited to the child's and the teacher's environment. I wish more schools of this excellent type were spread over the country, so that they might serve as models to teachers in schools managed by other bodies. I wish also hearty success to Miss Wheeler in the admirable go-ahead work she is doing in the sphere of education." Miss Ella Hoxie (I.), who sent us the above without Miss Wheeler's knowledge, adds: "This Indian inspector, who is one of the foremost India workers, told Miss Wheeler that he was planning to spend two months in the Philippines to study the educational methods of the United States. There are not a great many of him, but it makes one hopeful to have such men leading in the work."

THE HOME BASE

A. B. C. F. M.

TWO VOICES—ONE MESSAGE

THE FIRST VOICE—IN 1838

A missionary, Sheldon Dibble, to his classmates:—

Full well I remember my feelings when returning to my native land. I had been for seven years among a heathen people, and impressions by the eye are deep and affecting. I had seen degradation and vileness, destitution and woe. I had a vivid impression of the urgent claim of the destitute and the dying; and I had formed some conception of the greatness of the work, if we would put forth the instrumentality needed to elevate and save them.

Think, then, how chilling and soul-sickening the intelligence that met me as I landed on my native shores (in the spring of 1838) that Christians were disheartened by the pressure of the times, and were receding from ground already taken; that the bread of life must not issue from the press though millions were famishing for lack of it; that thirty heralds of salvation then standing on our shores must not embark, though the woes and agonies of dying souls were coming in peal after peal on every wave of the ocean; that they must be turned aside from the perilous yet fond enterprise to which the love of Christ had constrained them, and that future applicants must thereby be discouraged; that missionaries abroad must be trammeled in their operations for want of means; and that multitudes of children and youth, the hope of the missions, gathered with much care and partially instructed and trained with much expense of time, strength, and money, the center of solicitude, love, and interest, the adopted sons and daughters of the missionaries, must be sent back —in Ceylon 3,000 in a day—to wallow again in the mire and filth of pollution, bow down to gods of wood and stone. Surely, thought I (and I had a right to the thought) Christians in America must be destitute of the common comforts of life—nothing but the direst necessity can induce them thus to surrender back to Satan the ground already taken and the trophies already gathered, and to put far off the hope of the latter day glory.

I looked abroad and made inquiries. I found, indeed, a derangement of currency and a stagnation of business. But did I find, think you, that Christians were destitute of the ordinary comforts of life; that they were in a distressing emergency for food and clothing; that their retrenchments had taken place, *first, in paring down personal expenditures,* and last in efforts to save souls? Alas! the principal cause of the retraced movement was not found in the reverse of the times. It was found to lie deeper; and to consist in wrong views and wrong practice on the great subject of Christian stewardship.

THE SECOND VOICE—IN 1922

Hear Fred B. Smith after his world tour:—

With the memory of what I have seen and what I have heard and felt in the past year, I have to pray for grace to be tactful and careful in addressing any audiences here at home. To think that we are living with such ease and in many cases almost vulgar extravagance, and then to contrast that with the hand-to-hand struggle almost throughout the rest of the world to live, the idea that Missionary Boards such as the American Board and others should have to fight for enough to maintain the present status, to say nothing about occupying the great fields that are absolutely getting away from us every day, is a pretty hard thing to calmly face. And then on top of that to hear the almost universal expression from all kind of people that "Christianity is the only hope." We seem to make an argument that would commend the cause anywhere.

Are we to let these voices simply go off in echoes? Or are they to be clarion calls to a new sense of doing the right thing by those in need, by ourselves, and above all, by our common Father?

W. B. M.

THE TREASURY

For the benefit of *Missionary Herald* readers who are not familiar with the financial policy of the Woman's Board of Missions, a word of explanation should be given. From its organization this Board has gathered its funds one year and appropriated them for the foreign work the next year. The entire income of one year is, however, not available for the following year; from it must come not only administration and promotional expenses, but the cost of missionary travel to and from the field, the support of missionaries on furlough, and retired missionaries, and various emergency grants for the foreign work. After these deductions have been made the balance at the close of the year has, with very few exceptions, been the limit of the next year's

foreign appropriations. The Board closed its year October 18th last, with $179,000 on hand for the 1923 appropriations; being $7,000 more than was on hand at the close of the preceding year. This gain was due, not to an increase in gifts—for the contributions were considerably less than in the preceding year—but to several other factors. Receipts from legacies were larger than usual; the rate of exchange took a sudden turn in the Board's favor; emergency grants for the field were far below the recent averages.

The figure reported to the Annual Meeting as the minimum amount required for 1923 Appropriations was $189,000, which was $10,400 more than the sum in hand. The imperative need for this larger amount was explained in part by the necessity of making increased salary grants in almost every field because the previous salary was no longer a living wage; in part to a feeling that justice required an increase in payments to native workers also, although this increase was most limited and inadequate; and in part to the fact that certain work in stations like Harpoot and Erivan, which had ceased for a while, was being carried on again.

The delegates at the meeting voted that the extra $10,400 should be taken from the receipts of the current year. In order that 1924 appropriations should not suffer thereby, the Branches took as their goal the raising of $287,000 by October 18, 1923. Having fallen short of that sum by several thousand dollars the past year, they are taking the same aim but with the firm determination that this time they will be successful. During the year just closed, three Branches, Berkshire, Rhode Island, and Florida, have met their full apportionment. Western Maine and Vermont Branches made the largest gains in contributions during the year. Western Maine's increase was more than thirty-five per cent over the preceding year. In both cases it followed large increases during the preceding year.

The New Personnel on the Board of Directors

At the Annual Meeting, November 8–10, the Woman's Board of Missions was permitted to welcome three new members to its Board of Directors, none of whom are strangers to the work. Mrs. Charles E. Burbank, for several years president of Worcester County Branch and now residing in Boston, Mrs. Ambert G. Moody, the president of Franklin County Branch and long closely identified with missionary interests, and Miss Miriam G. Trowbridge, formerly of Newton, now a member of Central Church, Boston. We part with regret with some of the older members who are no longer able to render active service, but whose prayers and interest are priceless, but welcome those who bring strength and varied gifts to their new duties.

A New Member of the Executive Staff

It is also with a sense of added strength that we welcome as a new executive officer of the Board, Miss Mabel Emerson, for twelve years associated with the educational department of the American Board, and well-known for her work among the young people of the Congregational churches. Miss Emerson is a graduate of Wellesley College, class of 1905, and brings to her new task the personality and experience necessary for success. She began her duties as Associate Secretary in the Foreign Department December 1.

A Good-By Message from a Well-Known Subscriber

Mrs. C. C. Carpenter, of Andover, Mass., whose husband was well known for many years by readers of *The Congregationalist* as "Mr. Martin," sends the following cheery message as a farewell to *Life and Light:*—

"Dear *Life and Light:*—I am sorry to say good-by to you, for you have been a delightful companion for me ever since you were born. I quite approve of your marriage to the *Herald*, which we have taken since my marriage, and my father and mother before that as long ago as I can remember, and I am eighty-two years old.

"May you be blessed in your service as you come forth in your wedding gown. My subscription has already been sent."

Our Smyrna Students in America

Sixteen girl refugees from our Collegiate Institute in Smyrna reached New York, November 1, by the *King Alexander*. The Turkish quota not being full, they were allowed to land, and were received by Mrs. Ralph Harlow and the Hospitality Committee of the New York Branch, who took them to their homes and fitted out the destitute girls with clothing and money collected before.

Mt. Holyoke, Smith, Wellesley, Wheaton, Vassar, New York Normal, Oberlin, and Northwestern Colleges opened their doors, their students paying board and tuition for the Smyrna girls in the respective colleges. Most of them are older girls who are not only graduates, but have been teachers in the Institute, and the study in America will be invaluable for their future work.

"These are they who have come out of great tribulation." Three sisters were previously refugees from the Adana massacres, and have not seen their parents for four years. Another girl is distressed because her parents, well-to-do people, are starving at Samos. The father of two others, the noble pastor Yeranian, dropped dead on his way to the quay in Smyrna. Two other sisters spent five days amid the horrors of the quay. They have all heard the shrieks of the dying, seen dead bodies piled in the streets, escaped almost by miracle through the burning city.

Fresh from these terrible experiences, strangers in a strange land, it would not be wonderful if they found it hard at first to settle down to study, but one of them writes, "I want to bring honor to those who

have made this college life possible, to my school, and also I want to get the most out of this year or years, if I am to be of service in the future."

New Missionary Organizations in the South

During the past year the states of North and South Carolina and Georgia have become courageous enough to start off alone on the missionary journey, severing their connection with the Southeast Branch and forming two new organizations, "The Conference Association of the Carolinas," and the "Conference Association of Georgia." It was a delight to have as delegates to the Annual Meeting of the Board the presidents of these two embryo Branches —Mrs. F. P. Ensminger, of the Carolinas, and Mrs. L. H. Keller, of Georgia. Their account of conditions in these Southern states made us realize the difficulties of carrying on organized work for home and foreign missions in the rural communities of the Carolinas, where the women are separated by great distances and where the churches are small and weak, and in Georgia among the women and girls who work long days in the factories and have little time or strength left for missionary endeavors, yet who respond with a generosity which need fear no comparison with the giving of the Northern Branches. Let us remember in our prayers and in any possible practical way these young organizations.

Books or magazines sent to Mrs. Ensminger at Star, N. C., or to Mrs. Keller at 9 West Ellis Street, Atlanta, Ga., will be welcome, and will be passed on to homes not as wealthy as ours in Christian periodicals and missionary books. One very helpful form of service has been offered by an officer of the Western Maine Branch who expects to spend the winter in Southern Pines, and who has offered to speak at the small churches in the vicinity. Any visitor from the North who is interested in missions will find her "work cut out for her," as our grandmothers would say, if she will communicate with Mrs. Ensminger, Mrs. Keller, or Mrs. A. H. Hazeltine, R.F.D., Miami, Fla., who is the president of the Florida Branch. This Branch is supporting Miss Grace Breck, of North China, and all three of these states are looking forward to a visit from this missionary while she is on furlough.

United Day of Prayer

Two years ago the Federation of Woman's Boards and the Council of Women for Home Missions united in the observance of a Day of Prayer for World-Wide Missions, deciding upon the first Friday in Lent as the day. This custom will be followed in 1923, and on February 16 the missionary societies of the United States and Canada will hold prayer services, either in the local churches or in group meetings. The plan most favored is an interdenominational gathering from 10 A.M. to 1 P.M., or from 2 P.M. to 5 P.M., with one leader in charge of the whole session and sub-leaders for the half-hour periods. Meetings for young women are often planned for the evening. Programs are issued by the Federation and the Council which are sold at one dollar and a half per hundred, or two cents each. The theme for this year is "The Light of the World." There is also a small prayer card issued for use previous to the Day of Prayer, in preparation for the service. This "Call to Prayer" is free, and it, as well as the program, may be obtained from the Publication Department of any of the Woman's Boards. It is hoped that in 1923 the observance of this joint Day of Prayer may be nation-wide.

In many cases an offering is received at these meetings, and this is usually designated for some union enterprise, such as the Union Colleges of the Orient or the Christian Literature Committee.

Annual Meeting of Federation

The Federation of Woman's Boards of Foreign Missions will hold its annual meeting January 13–15, in the Assembly Room of the National Y. W. C. A., 600 Lexington Avenue, New York City. Saturday afternoon, January 13, will be devoted to reports and to Federation business. On Monday there will be two hours given to discussion of Best Methods, conducted by Mrs. E. H. Silverthorn, of Chicago, with other attractive features concerning the interests of Mission Boards.

Sunday afternoon at three o'clock there will be a mass meeting of an inspirational character. The place for this gathering will be announced later. It is expected that Miss Harriet Taylor, of the National Board of the Y. W. C. A., who has just returned from the Orient, will give an address at this time, and Dr. A. L. Warnshuis, with other speakers. The Woman's Boards are requested to send full delegations to this important meeting, and all interested women are urged to attend the public sessions Sunday and Monday, January 14 and 15.

Junior Delegates at Annual Meeting

The girls' clubs under the Young People's Department of our Woman's Board were well and efficiently represented at the Woman's Board Annual Meeting at Pittsfield by a number of delegates—older young women, Branch secretaries, and younger girls. The delegate receiving most attention from the meeting was Pearl Parker. Pearl was sent as official delegate representing all girls' clubs, for her society—the Out-to-Win Club of Holden, Mass.—was the winning group in the girls' contest, that contest in which clubs all over our territory had eager and interested participation. She was introduced to the delegate body at one of the sessions and attended all the sessions; and was introduced to the girls at the great Rally which always forms one of the features of interest at Annual Meeting. Two other delegates about Pearl's age (fifteen) shared the festivities with her and some of the honors. One of them came from the same club, her expenses being paid by the

club, and the other from Vermont, representing the club in Vermont which stood highest of all in their state in the contest. This club, The Gleam, of Brattleboro, shared almost even honors with the Out-to-Wins, because of the fact that the girl winning the individual award for the highest single record in the contest was Cecile Heustis, of Brattleboro, who came from that club. As her award, Cecile is to be sent with all expenses paid as a delegate to Camp Aloha, Northfield, so the State Branch considered it wiser to select another member of her Club to attend the Annual Meeting. All three girls pronounced that they had "a wonderful time," and the women who met them assured the Young People's Secretary that it did their hearts good to have real youth as well as young womanhood present at the Annual Meeting. Reports coming into the office indicate that these three delegates as well as other groups of girls have created a real enthusiasm for "another contest soon," which shall promote World Friendship among the girls of our Congregational churches.

W. B. M. I.

OUR WORK FOR 1923

HAVE you seen and read the *Survey* for 1923? This year it bears a title, "The W. B. M. I. at Work," and is the best thing of its kind that the Board has ever published. Mrs. Lee has given us a remarkable pen picture of the world-wide scope of our work, clearly and effectively presenting our interests in each field, and our Editorial Secretary, Miss Swift, has chosen beautiful illustrations, and with the assistance of the printers, has made up a booklet of unusual beauty and worth. As one peruses its pages, it is inevitable that one should feel a reaction of mingled gratitude and regret—gratitude that people at the Home Base are privileged to be co-workers in a task that is preëminently the biggest internationalizing force at work today for a better, sweeter, kindlier world; regret that our work, which is our child, must be held back in its growth and progress until adequately supported by those of us at home.

As we look forward to the months ahead in the new year that has just dawned, may we bear in mind several facts:—

1. Our deep gratitude to God for the success of the past year on the field and at the Home Base. Our missionaries have accomplished great results in their work even though many of them have labored under adverse conditions. In Turkey, particularly, missionaries have served God and man in heroic measure, and with the faith of their fathers. At home coöperation of Board, Branch, and Association officers has made advance possible in many states over records of the preceding year.

2. The goal of $5,000,000 recommended by the Commission on Missions for the maintenance of the work of the missionary agencies of the denomination and the goal of the W. B. M. I. for 1923—$273,000.

3. Our desire to gain a better knowledge of the work of our Board this year.

   a. By keeping in touch with Branch officers in regard to the special responsibilities of each state.

   b. By reading the *Survey* for a comprehensive knowledge of the work of the W. B. M. I. as a whole.

   c. By reading every number of the *Missionary Herald* in order to familiarize ourselves with the foreign work of the denomination.

4. The wisdom of following the regular course of study outlined for this year by the Interdenominational Committee. Many societies are studying these "wonder" books of India and are amazed at the contents.

5. Our plan to have a large delegation at the Annual Meeting of the W. B. M. I. in Omaha next October.

Although New Year's Day is past, may we not resolve during this month to commit to memory the following summary:—

The W. B. M. I.

Supports 109 Missionaries: 49 in China, 20 in Turkey, 18 in Japan, 6 in Bulgaria, 6 in India, 5 in Africa, 4 in Mexico, 1 in Micronesia.

Of these, 74 are Teachers, 23 are Evangelists, 3 are Kindergartners, 4 are Doctors, 4 are Nurses, 1 is a Translator and Literary Worker.

Besides paying their salaries, provides Outfits, Travel, and Houses.

Carries on 2 Colleges, and shares in the support of 1 Union College, carries on 21 Boarding Schools, 7 Bible Training Schools, 11 Kindergartens, 3 Kindergarten Training Schools, about 100 Day Schools, 2 Industrial Schools, 4 Hospitals, 4 Nurses' Training Schools.

Helps in Social and Philanthropic Work.

Supports about 600 Native Teachers and 150 Bible-women.

Would that every Congregational woman of the Interior States could know and visualize her responsibility on the foreign field for 1923!

Mary D. Uline.

MRS. DAVIS'S LETTER

Dear Friends:—A Happy New Year to you all! This is going to be, I am sure, for each of us the happiest year of our lives. In the first place, we aren't so old, and aren't going to be, are we, that we do not love new things. It's a New Year. The old year, with its defeats and successes, its discouragements and mountain-top experiences, has just been a stepping-stone for this great new year, 1923.

NEW! We have moved out from our *Mission Studies* into the *Missionary Herald,* which we have known all these years, but never dreamed that we should be a part of. We are in a much larger room than we were before, the view from the windows is more expansive, and we shall be worthier women for this change.

Have you heard the word GOALS so many times that you wish we could talk about something else? If so, just let's make them *new* this year.

1. New inspiration, new information, new methods, new life, new members—yes, all the members of the church in our missionary society looking out through the windows of our *Missionary Herald,* until our hearts beat in tune with the people who live in the farthest corners of the non-Christian world.

2. New life, new inspiration, new methods for our young people; so that all of them in every church shall want either to go or to send some one to help make a new India, to stand side by side with that Christian governor in China, to teach in that college in Kobe, or to be a hero in Turkey, stamping out with love the hatred of the Moslem.

3. A new expression of our faith in prayer, which shall stand out definitely for a prayer group in each church, transmitting the love and power of God's heart into the lands beyond.

4. A definite and continued campaign which will hear of nothing less than the achievement of our slogan: "A *Herald* in every home."

5. The apportionment absolutely met—not on the last day of the last month of the year; not with the Thank-Offering thrown in to make it complete; but a regular giving, month by month, in a systematic, dignified way.

6. And dearest of all to your heart and mine—the Thank-Offering. All but about three of the states of the Interior plan to give their Thank-Offerings, when above apportionment, to the new buildings of Kobe College. Four states, Illinois, Iowa, Michigan, and Ohio, have voted that any single society having made its apportionment may have the joy of designating its Thank-Offering to Kobe College. This means that this privilege must be won by working early and unceasingly to meet the apportionment.

Our verses: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." "I came that they may have life, and may have it abundantly."

Yours for Victory,

Lydia Lord Davis,
W. B. M. I. Thank-Offering Secretary.

My First Trip to the South

Impressions written en route from hither to yon

The beauties of the Southland in the glorious colorings of autumn kept me gazing out of the car windows instead of writing a report.

A detailed account of my visit to four Congregational State Conferences in Kentucky, Tennessee, Georgia, and Alabama, together with reports of my visits to local churches in Alabama and Tennessee, might be interesting reading, but I desist.

The weather throughout the month from October 19 to November 19 was perfect. The skies were blue, the air was cool, and over all the lovely sunshine.

The people, ah! yes, the people were universally hospitable and I was taken into their homes and hearts in a most delightful manner. Many warm friends of the W. B. M. I., both new and old, do we count in these states of the South.

Attending the State Conferences, I had the opportunity of meeting men and women from the more progressive churches of each state, and in each case I tried to give them exact information to take away with them, including our literature. In my message I tried to show them the reasonableness and the necessity of this work for "Our Neighbors Overseas," with definite suggestions as to investments and their returns.

It is my conviction that while the immediate results may not be large, there is no place where the inspiration and information given could have been more appreciated. In every case I was enthusiastically welcomed and urged to return.

Dr. Keller, Superintendent for the Southeast, says, "Messages of that kind are needed in the Southeast, and while the immediate financial returns will not be large, it is a bit of propaganda that will prove valuable in the years to come."

Daisy Colman (I.).

W. B. M. P.

Greeting to you, friends of the Pacific Coast and elsewhere! We are glad to welcome you to this, our little private nook in these new surroundings. Here you can always find us once a month, and that you may feel perfectly at home we present our president, Mrs. Robert C. Kirkwood.

Some of you know our nice neighbors already, and others will soon become acquainted with them, we hope. They also have their private corners, but as a rule we mingle together in the front department of this magazine. In case you feel lonesome, however, amid so many strangers, we have made the following arrangement which we hope you will appreciate. Whenever you see a little thumb-nail picture like this of Mrs. Kirkwood, there you can be sure of finding one of your Woman's Board of Missions for the Pacific friends.

We are all so happy to be together in this new enterprise, and feel very proud of our beautiful exterior and commodious quarters.

We Western folk are so prone to think of ourselves in superlatives, geographically and otherwise, that I am almost afraid to tell you we are in this combination on a three per cent basis, according to Treasury receipts. It will be a shock I know, but no flaunting of square miles, population, or prosperity will overcome the hard facts of figures. If we Pacific Coast women want to alter them we must say it with dollars! To be sure our percentage rises to eight per cent when we are compared to our Middle West and Eastern Women's Boards alone, but even that can scarcely save our pride. We are, therefore, all the more grateful to our associates for their courtesy in welcoming us here on so nearly an equal footing.

There is one thing, however, in which we Western women can take pride. We are only a few years behind Boston and Chicago in celebrating our Golden Jubilee to commemorate the beginning of our organized women's work for foreign missions. Just to refresh your memories, here are some of the circumstances connected with those early days.

It was from the great struggle of the Civil War that the American missionary movement among women evolved. Thrust out into the world of affairs by the absorption into military life of the men of the nation, they were destined never to return to the old position of protected isolation. New aspirations took shape in the form of an organized Women's Board of Missions in Boston in the year 1867. So virile a movement could not be confined. Chicago was the next to organize in 1868, and by 1870 the first missionary societies in California were being formed. There were but three of them, the Santa Barbara Society being auxiliary to the Woman's Board of Missions of the Interior; those in Oakland and San Francisco to the Woman's Board of Missions in Boston.

We are told that Rev. and Mrs. J. J. Hough, of Santa Barbara, were the first enthusiasts, but Dr. and Mrs. J. K. McLean, of Oakland, were close seconds. At the General Association of Congregational Churches in California, held in San Francisco in 1872, Dr. McLean read an able paper on Missions, and recommended that a Woman's Missionary Society be formed in every church in California. No immediate results were forthcoming, for if the truth must be told, the "brethren" looked somewhat askance at this new idea of women acting independently. Some hard thinking had been done, however, for when the Association met the next year in Santa Cruz, another missionary address by Dr. Hough spurred the women into instant action, and they withdrew to DeLamater's Hall for a special session and then and there organized the Woman's Board of Missions for the Pacific. Thirteen women each gave one dollar toward a fund for correspondence with missionaries. At first there were protests from both the American Board and the Woman's Board of Missions against the plan for an independent organization, but later they extended a cordial welcome to the new Board.

It was not easy to promote interest in the new enterprise. All the arguments against foreign missions were in evidence—weak and struggling churches, underpaid ministers, work at our very doors, etc., but in spite of all this the interest grew, and the next year found the Board of the Pacific with fifteen new auxiliaries to its credit and a record of $1,129 raised and distributed.

For a few years the money was sent to the Board of the Interior Treasury to be distributed with their funds with the advice and consent of the Executive Committee of the W. B. M. P. The building fund of the Kobe Home was thus aided by $1,000. The Watkins School in Mexico and the Bridgman School, Peking, China, also received gifts.

In 1876, the Board of the Pacific decided to act independently and was incorporated in 1877, the money thereafter going through the Treasury of the American Board, as it does to this day.

So in September, 1923, we celebrate our Jubilee and commemorate the courage and faith which prompted the women of that day, newcomers themselves to a far country, to assume the burden of organized activity looking toward world missions.

It is our great joy to have still among us one of that noble company. Mrs. J. K. McLean may well be called the mother of the Board, who even at the age of eighty-eight retains all her faculties and much of the vigor of her youth. Only within a few weeks she initiated the gathering and packing of materials for a dozen large parcel post packages for our missionaries at Kyoto.

The challenge of our Jubilee Fund of $150,000 has met with a response all up and down the Coast that is wonderful considering how much of the West is still pioneer country. Surely the women who are leading in this movement, giving unstintedly of their best, are worthy of the heritage bequeathed by the founders of the Board. We look forward to a glorious ingathering in September.

Is it not a happy coincidence that the new magazine comes out this year to help us celebrate? May there be other causes of rejoicing to make the year 1923 memorable in missionary annals!